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BRIGHT STAR WHICH LEADETH

wise men to our Lord Jesus Christ

OR

A familiar and learned exposition of the

ten Commandments: gathered from the words

of a faithful Pastor; by a religious young man,

James Jekyll, in Cambridge.

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And cleared, and corrected at home by the author.



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THE READER

To the Christian Reader.



Christian Reader, the good providence of God hath vouchsafed these benefits abroad, by the labours of a reuerent faithfull Pastor, which he meant only to his owne flooke at home. These fructifull doctrines which in this booke are offered to thee, were received from his mouth, but neither perceived nor published by himselfe, nor published with his consent or knowledge: for had he been willing that they should be exposed to open view, he would haue garnished them with richer attire, and yet with modestie according to the Apostles rule, 1. Cor. 2. 1. Without affected excellencie of words or carnall wisdom. They were collected by a godly ingenious young man, whose diligent attention and painefulnes, deserue no small commendations: yet what hand or memorie can follow so

TO THE READER.

fast the fluent speech of an eloquent Preacher, as to set downe all in the same forme and elegancie wherein it is deliuered? Moreouer, at the printing diuers faultes haue escaped, both of Orthographie, poynting, and method in some places. But howsoeuer it is, a religious and well seasoned heart will binde and feele herein such comfort and light, as that light and slender defects will easilie be passed ouer. And let not God be defrauded of his due praise, who hath multiplied that fobd to feast so many, which of man was appoynted to feede so few. And here is that in some degree verified, which our Saviour foretold his Disciples, *Luke 11.* What ye haue spoken in darkenesse shall be heard in light, and that which ye haue spoken in the eare in secret places, shall be heard on the houses. Well good reader, let this and such other wholesome writings kindle thy desire to the preaching of the word, that thou maist be more frequent in hearing, and iudicious in vnderstanding. Beware thou grow not conceited of a sufficiencie to be found in reading good bookes, and so begin to distaste the Ministerie: they
are

TO THE READER.

are not ordayned to kill our appetites to
the word, but to sharpen them. And so I
commend thee to the Lord, who of his
mercy graunt thee wisdom, with good
successe to thy euerlasting happi-
nesse, thorough Iesus
Christ.

Thine in the Lord,

R. C. [signature]

TO THE READER
are not stay'd to kill our enemies to
the word but to thicken them. And to
commend thee to the Lord who of his
mercy grant thee wisdom, with good
success to thy everlasting happi-
ness, through Jesus
Christ.

Thine humble servant

R. C.

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Reader to the principall matters contained in this booke.

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What God hath joined the world
What manneſſe



AN EXPOSITION Vpon the TEN COM- MANDEMENTS.

Exod. 20. 1.

*God spake these wordes, and saide, I am the Lord thy God, which
brought thee out of the land of Egypt, out of the house of bondage.*



THESE wordes containe a preparation to stirre vs vp to keepe the law of God, partly in generall; to all the keeping of all the commaundements. Partly more specially, to the keeping of the first. That preparatiue which pertaines generally to all, is in these wordes: *God spake*. It setteth they haue God for the author of them, therefore wee must settle our selues to obey them without gainfaying, because God will not bee disputed withall. The preparation to the first commaundement, more specially, is drawne partly from the nature of God, partly from his benefites. His nature, where hee saith, *I am Iehouah*, which signifieth the essence of God, incommunicable to any creature. From his benefites, either generall in those wordes *thy God*. i. One that haue bound my selfe in covenant with thee, to bee thine, and to do thee good in matters for this life, and the life to come. Or else speciall in the last wordes, *which haue brought thee out of the land of*

B

Egypt.

An Exposition upon the 10. commandments.

Egipt, signifying that hee had proued and shewed himselfe to bee their God, by drawing them out of that bondage, and because the mercie of God might more appeare in their deliuerance, hee shewes the grieuoulnesse of the state, out of the which hee deliuered them, it was an house of bondage, i. a place of most extreame flauerie. Sith hee is thy God then, and hath bene so kinde vnto thee, thou must willingly acknowledge him and him onely to bee thy God.

AN EXPOSITION

God spake these words.

In that it bringeth the author of these wordes, hee saith God spake them. This doctrine ariseth to vs, that God is after a speciall the author of the tenne commandments, they are his words more specially then any other. And as all scripture is to be regarded as proceeding from God, so more especially these tenne words, because they bee after a more peculiar sort Gods words.

That this is so, it is proued plainlie in *Deuter. five. verse two and twentie*. Where *Moses* hauing repeated this law, sets downe two priuiledges that it had aboue all other scripture, to winne the more authoritie vnto it. First, hee saith these words, the Lord spake vnto all your multitude, noting this vnto them, that whereas the ceremoniall and iudiciall lawes were delivered by the ministry of Angels, and the other scriptures, by the meanes of the men of God the Prophets, these wordes and these commandments, God himselfe, as it were in his owne person, full of Magestic and terour, accompanied with all his Angels, in a flame of fire, did pronounce so terribly in the hearing of them all, as that they trembled, and came to *Moses*, requesting him that they might no more heare God speaking on this manner, for if they did, assuredly they should die for feare, wherefore in this first regard they must bee exceedingly reuerenced, because Gods owne voice did speake them.

Secondly,

Secondly, for the writing of them, they were not written as other scriptures, which Saint *Peter* saith, holy men of God write according to the instinct of Gods holy spirit within them, but God himselfe did write them, as it were with his owne finger, not vsing thereto either men or Angells as instruments. Yea at the first hee made the Tables himselfe also, (that there might bee nothing seene, wherein was not the immediate worke of God,) wherein they were written, but afterwarde when *Moses* brake them before the Isralites, that had made the goulden Calfe, to shew that they by their idolatrie had broken the couenant, and were vworthie to be cast off, then though God did bid *Moses* make the second Tables, yet himselfe write the law, not vsing thereto the ministry of any of his creatures, shewing that in this regarde they bee more specially GODS wordes, and so more to bee regarded. And besides this testimonie, diuers reasons may bee vsed, to shew that these are GODS owne inuention, and wordes after an extraordinarie manner.

For first, the wonderfull and perfect holinesse that is containd in them, shewes who is the first founder of them. Because there is no good dutie, which God bound *Adam* to performe, but it is comprehended and commaunded in one of these, and there is no sinne, that wee are bound to abstaine from and eschew, which is not forbidden, in some one of these tenne wordes. It was about the witte of men or Angells to containe in so few wordes, the whole perfection of our dutie, to God and man.

The lawes of men, though they fill many large bookes and great volumnes, yet they are imperfect, and doe continually stande in neede to haue some increasing or deminishing, and daylie some thing is added to them, that was not beefore thought vpon, and some thinges bee taken away, which now more experience hath prooued not to bee so profitable, so that yet they still stand in neede of renewing and mending. But now, this Law is so absolute and doth set forth so full and complete a righteousnesse, that if one could keepe them all, hee should bee

An Exposition upon the 10. commandments.

fully acceptable vnto God and needed not flie to Christ, to bee his redeemer. For indeede this meets with all sinnes, yea with the first & least motions, as Paule saith, that hee had not knowne, that hilt, (meaning the motions of originall concupiscence) had beene sinne, but that the law saith, *thou shalt not lust.* And as their perfection of holinesse doth witnesse sufficiently from what an one they had their beginning. So secondly this will proue them to bee the words of God, because they bee ingrafted and written and engrauen in euery mans conscience, so that let wicked men shuffe and take one, and keepe what stirre they can to make themselves Atheists, yet it will not be, they cannot blot out Gods writing. These lawes sticke imprinted in their harts and soules, so firmly, as they cannot bee removed. For as Paule saith, in the Acts 17. *God hath not left himselfe without witnesse, but in euery mans before and in euery ones nature, hath planted so much of this his Law, as will serue to leaue them without excuse, and to condemne them.* For who is there among the most prophane and absurde of men, whose soule doth not constraime him euen against his will sometimes, to confesse that there is a God, and one onely true God, and that this God is to be worshipped also, so as is most pleasing to him, and that hee is not to bee blasphemed, nor his name to bee abused, but that hee is to bee reuerenced, and sometimes to be set a part and consecrated to his worship, who can blurre out these lawes out of themselves, doe they what they can, and, strue they neuer so much to choke these seedes of knowledge. So for the second table, of them, what mans nature doth not tell him, that there is an order of gouernment amongst men, which must not, nor cannot, without sinne bee violated, and so heathen and prophane vngodly men, having committed murdure, were not able to stand before the furie of their owne conscience, but were in a continuall chase & vexation, which shews that euen corrupt nature bringeth with it, this knowledge into the world, that one must not kill. And for filthy persons and adulterers, though in time of their prosperitie they haue soothed vp themselves and hardened their owne harts, by liuing in pleasure, and giuing themselves to idlenesse, and the lusts of their hearts, and so seemed to blot out this law, yet in misery when any affliction hath wakened their drowsie harts, and consciences, these would giue them

them no rest nor they durst not shide the face of their owne conscience, but are dimmed to acknowledge the filthinesse of their sinnes. Besides this plate that they haue in mans nature, which proueth they came from God, mans Lord. This also proues them to be his, because all the punishments that are at any time inflicted vpon the world haue come from the disobedience against this law, and all the blessings and benefites that men enjoy, doe proceede from the disobedience yeilded to it. For when God sets downe his curses and his blessings, are they not all grounded on this law? doth it not runne thus, if thou obserue and keepe this law, then thou shalt bee blessed in soule, in bodie, in children, in cattell, in field, in all things thou puttst thine hand vnto. Contrarily, if thou wilt not obey, but neglectest these, then shalt thou bee cursed in bodie, in soule, in children, in all thou puttst thine hand vnto. So that sith God hath so great care to punish those that rebell against these lawes, and to reward those that performe obedience to them, it proues that hee is the lawmaker, and that though the law be brieue in words, yet it is full of matter, and much to be marked and thought on.

Lastly, Christ himselfe came into the world, to performe obedience to these lawes. For they require a perfect and absolute obedience, as they are perfect; which sith no man could doe, therefore Christ tooke our flesh vpon him to fulfill them, that as Adam by his disobedience had cast vs out of Paradise, so hee by his obedience might let vs into heauen, and hee came not onely to obey them himselfe fully, but also to make his Saints able to obey them to, though not in perfection and without any defect, (for that onely hee himselfe can doe) yet in truth and perfect sinceritie: for that he requires all his children & members to doe. So that these reasons will confirme that which was said before, that the ten commandments bee after a perculiar sort the words of God, and doe more peculiarly challenge him for their author.

The vse that wee must make of this to our selues, is to teach vs, first to hearken vnto them, and willingly to heere the rebukes and admonitions, that are contained in them, whoeuer and whatsoever hee bee that applies them and speakes them vnto. And indeede hence we shall shew our selues in truth, to beleue that God

is the author of these words, if we can be content to beare, that these precepts should be prest and vrged vpon vs, though by one that is our inferiour and baser in outward respect, then our selues. And this affection was in *Isak*, as he testifieth of himselfe in his 31. Chap. 34. vs. That though he was a man of such wealth and authoritie, as he could haue made afraide a great multitude, and could haue crueltie by his power, yet the poorest and most contemptible of his familie, might haue dealt with him, and if hee had seene any fault in him (as who liues so iustly but sometimes those that hee about may see infirmities in him,) and had come to tell him that he had broken the law of GOD, he would haue bene quiet and milde, and vould haue bene so farre from fearing them with bigge vwords as that himselfe vould feare beefore GOD, and labour to get pardon, hee vould not chafe with his seruants that had brought Gods law to him, and sayde what hast thou to doe to meddle with mee, who gaue thee authoritie to controule thy master, but hee vould controule himselfe, and vould not goe out of his doores to complaine of his seruants injurie, but hee vould complaine to God of himselfe that had broken his Law, and done injurie to his Majestie.

The like may wee see in that holy man *David*, who though hee was a King annointed at Gods appointment, and one of excellent gifts, a valiant vwarrior, and had foure hundred men wel appointed vwayting on him, yet when *Abigail* a woman and meane in comparison of him, came alone, and brought with her the sword of the spirit the law of GOD, that it was not lawfull for him to commit murder, and to reuenge his owne cause. What though *Nabal* had done injurie, she denies not but hee was as his name signified, a foole, and the foole had done foolishlie, that was not the question though, but this she vould know of *David*, whether hee might lawfully kill one in his owne priuate reuenge contrarie to the law of GOD.

Now when *David* sees that she comes so well appointed and brings such strong reasons, and that hee could not rush on *Nabals* blood but hee should rush vpon the sword of GOD, and God vould plague him: he vould none, but leaues of, and
thanks

thanks her for her good counsel. So that when she brought the law of GOD for her warrant, this was so good a warrant, as that *David* durst not but yelde to it, though he was a King and a Prophet, and a man of most excellent gifts every way, and she but a woman, and farre his inferiour in graces.

Contrary to this was the spirit of wicked *Ambush*, that when hee most absurdly, had (having chased the *Edomites*) taken their gods and worshipped them, and set them vp as meanes to help him in the service of GOD, and God sent the Prophet to him to tell him that he had dealt foolishly to worship those gods that could not saue their owne people out of his hands, why he now, could not beare this but begins to mock, vwho saith hee, I pray you, made you of the Kings counsell, are you become a counsellour now to tell the King vwhat he hath to doe, goe to, hold your peace least you be smitten for your paynes.

The Prophet sees him to despise the rebuke of God, and then he would not bestow so much cost as to give him any more admonition on him, but well saith hee, I will hold my peace as you bid mee, but know, that thou shalt surely perishe because thou hast done this thing, and not hearkened to my counsell, though it was foolish and naught in him to doe that thing, yet if hee could haue hearkened to the Prophet of GOD bringing the law of GOD, hee had bene on the mending hand, and all would haue bene well, but when hee would doe sinfully and then refuse to bee admonished, then in truth he must needs bee destroyed.

And so hee was shortly after, most fearfully and strangely by the hand GOD, and neither his kingdome nor his wealth nor any thing could keepe off the iudgement of GOD and destruction from him.

So then will wee shew that wee doe in truth beleeue that these bee the words of GOD, wee must when any man shall presse any of these lawes vnto vs, straight vvaies yeeld and stoupe vnto them, and wee doe then confesse that GOD spake all these words, but if we begin to shift and cloake and colour and distinguish, then hee declares evidently that his hart is not perswaded that God is the author of these lawes.

The second use that wee might make of this, that God spake all these words is, that therefore wee should not be affraide nor ashamed to stande for them, and defend them, as also to praise them in our liues, though the Atheists and the prophane swine of the world, mock and scoffe at vs. And so much for the same. For what neede we be ashamed to maintaine these words, which God himselfe was not ashamed in his owne person to speake. If we doe remember what Christ saith, *he that is ashamed of mee, before men in this world, I will bee ashamed of him, before my father in the world to come.* If God had but sent his Angels vnto vs, with any commaundement, the gloriousnesse of such messengers, should haue taught vs to make vs bolde to defend and stand for the message; but since God did not send an host of Angels, but came himselfe in his Magestie, accompanied with all his holy Angels, attending and waiting vpon him, should wee not now giue much more reuerence to those things which hee spake, and take much more courage, to stande for the maintenance of his commaundements.

This serues therefore exceedingly to condemn their dastardlynesse, that are affraide to keepe the sabboth, or to doe any such duty, because they should be counted puritanes. But it is not better that men should hate vs without cause, then that God should haue a quarrell against vs, vpon a iust cause, is not it much better that they should scoffe at vs for good, then that God should plague vs for euill. What a shame is it for vs therefore, that when we haue wicked heretiques speaking against the law of God, and prophane Atheists breaking his law, and blaspheming his name, wee should plucke in our homes and become mute, as though it were a matter of some great disgrace for vs, to speake for that, which God himselfe in his owne person, hath spoken vnto vs.

Thirdly, this serues to proue this law to be spirituall, for such an one as God is, which made the law, such an one is that law which hee made, it reacheth therefore to the inward hart of euery man, and lies close vpon his conscience. And indeede in this it doth especially differ from the lawes of men. For they doe tie the tongue, and the hand, and the foot to the good, vnderstand, and take noticall, say all this bee faulty against them, but they meddle not with the hart, and make no question of the inward

motions

infections of the soule, because man can bring in no proofe of the breach of such a law, nor can haue seruicell of such faults. But God searcheth the heart, and tryeth the reynes, & entrench into the secret of the soule: and therefore he commands to loue him with all our hart and with all our soule, not contented with such a loue onely, as is declared by the outward behauiour of the bodie. And so for our neighbour he commands every one to loue his neighbour as him selfe, now we know that men do loue their feloes with a deepe and inward loue, not outwardly onely in salutation and courtesie and good speeches, but every man loues him selfe in truth with a good meaning and in good earnest, not dissimblingly. So must all the obedience performed to God, proceed from within and come from the hart, else it should be no whit acceptable to him, that what growes without, if it come not from the root of vprightness and sinceritie within, shall afford no comfort to our selues, but if wee will that our outward obedience shall bring any fruit to our owne soules or glory to God, we must looke, that it haue it beginning from an vpright & sound and faithfull hart. Now, when our obedience shall be spiritual, when first it proceedeth from the soule, and secondly, if it be done with a good intent and to a good end; but if we doe some things, either for credit, or else for merit as the Papists, or for vaine glorie, as the scribes and pharises did, this is not spiritual, this proceedeth not from the love of God, but from selfe loue, this is a reflecting kinde of friendship, that makes one doe some one or other thing vnto an other that he may haue the like or some other thing done vnto him selfe. But then is that obedience true and vpright when it cometh from a good hart, with desire & purpose to shew our obedience to God and our love to men.

Now againe we must obserue heere still, that neither the first nor the second commandment is written with the same words, the first is written thus, Thou shalt not have strange gods before me, the second thus, Thou shalt loue the Lord thy God with all thy heart, with all thy mind, with all thy strength, with all thy might, and thy neighbour as thy selfe.

GOD speaketh the first commandment onely nor the second or third, but hee speaketh them all, and gave as great and strict a charge that each man should as any one, and now was vnto all men by Gods voyce or written with his owne hand.

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finger one then other. The doctrine that ariseth hence, that whosoever will haue any true comfort by his obedience to Gods law, must not content himselfe to looke to one or two, but must make conscience and haue a care to keepe them all, and euery one first, because he that is the author of one, is the author also of all the rest, and hee that hath promised a reward for keeping one, hath promised a rewarde also for keeping all, and he that threatneth to punish the offender, doth not say, if thou breake this or that, thou shalt bee cursed, but hee that continueth not in all without exception, is accursed, and living and allowing himselfe in the breach of any one, shall bee sure to beare the wrath of God: for hee that doth many good things, yet allowing himselfe but to be disobedient in any one thing, hee stands in danger to reuolt continually, and to become a wicked and open persecutor. As this was *Herods* case, hee did many things according to *Iohns* preaching, and did heare him gladly, and for all the other nine was reasonable willing to bee ruled: but for the seauenth there hee must needs haue a gaffe, and hee kept this for certaine, that let all the preachers in the world say what they would, hee would not bee brought to leaue his incest, but would still keepe his brothers wife. Therefore wee see how soone hee fell to breake first the third commaundement, in swearing to that light huswife, to giue her what euer she should aske, and then also hee grew to persecute *Iohn*, and cut off his head, and when he had once taken leaue, to breake the seauenth, hee could not long sticke at the rest.

So the young man in the Gospell, hee thought himselfe in a good forwardnesse to heaven, and indeede hee had done many things, and had many good parts in him, so that Christ himselfe did loue him, but when Christ had tolde him one thing was lacking, and that hee must sell all that hee had, and if hee did so hee should bee no leesser by the bargaine, for hee should haue an inheritance, but then hee must know where his inheritance should lye, and whence hee must looke for his reuenues, namely, from heaven, then hee looked sadly, and went his way. Hee could haue bene content to haue had that inheritance that

Christ

Christ spake of, so that hee might keepe his earthly inheritance to. But if the question were, whether hee would take heauen or earth? hee would rather leaue Heanen, then hee would part with earth: so that hee that is hollow, is alwaies in danger to backslide.

And so James saith in his second Chapter, and tenth verse, *Hee that keepes all, and breakes one is guiltie of all*, not meaning that if one through infirmities slip into any fault, hee was straight way guiltie of the whole Law, for so it may bee truely saide, that hee that breakes all through weakenesse, not allowing himselfe in it, but striving against it, and crauing pardon, is guiltie of none, but this hee meanes, that whosoever seemes to keepe all the other commandments, yet will willingly maintaine and beare with him selfe in the breach of one, hee did neuer performe any true obedience to any, though one bee no theefe, yet if hee bee an adulterer, or though hee bee no adulterer, yet if hee bee a Saboth breaker, hee breakes the whole law. For if one aske him, why doe not you commit adulterie? if hee say, because God commands that I should not, then hee would keepe the Saboth also, for they bee both alike the commandments of God, but if it bee not because God commands, then hee doth not obey the law, but serue himselfe. Therefore hee that makes no conscience of all Gods lawes, hath no soundnesse and fidelitie in him, because hee doth not remember that God spake all these words.

The vse of this, is first to confute Popish religion, and to proue that they be altogether carnall and sinfull people, and make no conscience of any law of God. Because for the second commandment, they doth wholly allow themselves to breake that, for the scope and summe of that commandment is, that we should serue God, not according to our owne inuentions, but according to his commandment, but for their religion, what is it? but a meere deuice of mens braines, and what doth it consist of? but of the precepts of men. For where doth the word of God teach them to make Images, lay mens bookes, nay doth not God directly call them teachers of lies: and what warrant

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haue they for their Masses and pilgrimages and such other stuffe whereof their religion doth depend: Therefore they bee hypocrites and make no conscience of any of Gods commandments. And most of them that be any thing deuout Papists make no care of the Sabbath, but haue more regard of their idle holydaies which the Pope hath appointed, then of the Sabbath day which God hath appointed. So far most carnall professours amongst vs, who almost is there that regards the Sabbath and careth to breake it, any further then the law of man will take hold of them, and some be afrayde least if it be knowne they shalbe reprobued for it publicly, and the Minister will let them heare of it in the Church, but if they could keepe themselves close from the Magistrate and Minister, vould not most willingly be following their businesse that day.

This is to proclayme themselves hypocrites and that they haue no feare of God nor regard of him in their hartes. O but they hope they are good Christians and doe keepe the law of God, for they doe not steale nor sweare nor lye, but doe they not know that God spake all these words, and therefore he hath no sound hart to God that settles not himselfe to keepe them all.

This must also teach vs, when we see that God doth not blesse vs according to his promises to those that feare him, then we must examine our selues diligently concerning our obedience to this his law, whether we liue not in some sinne, or whether some olde sinne lye not in vs which hath neuer bene repented, for certainly of all Gods plagues that he dayes vpon vs for our neglect of this his law, wherefore when he strikes vs we must begin to looke to our obedience.

So did *Jacob* in *Genesis*: when his sones *Simeon* and *Leui* had committed that cruell fact and he was therefore made odious in the sight of the people of the land, then he knowes that there could not be such trouble without if all were well within, therefore he begins to search his family and to see how all things went there, and then he perceiues presently the cause of all these strifes, for his house was full of Idolatry, his wife had gotten him father in lawes Idols, and many of his people full from this pure

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worship of God to abominable superstition, then no wonder if ther were such sturres without when ther was such disorder within, therefore he purgeth his house of all this filthinesse, and buries all these Idolls in the ground that they might neuer hurt him or any of his any more. All this serues for the singuler comfort of all Gods children: that seeth these be Gods commaundemētts all as well as one, therefore they shall haue power also to obey them all as well as one, for that God which gaue vs power to obey one can giue vs the like power to obey the rest, and that power which any hath to obey one, is not frō him selfe but from the work of God in him.

And indeed God doth not giue vs these lawes that we should imagine we could obey thē our selues, but that seeing our owne wants we might goe to him for help, why then should not euery christian hope to be able to yeeld obedience to God, in whatsoever God commandeth him. As God witnesseth this of *Dauid*, that he was a man after Gods owne hart, in all things but in the matter of *Uriah*, he neuer sinned presumptuously but then, his hart was vpriight in all things else, and likewise as it is spoken of *Zacharie* and *Elizabeth* that they were perfect and vnblameable in all things, not that they were quit from all infirmities, or had not their faults as well as any other, but they were vpriight and sincere, their hart was true with God, and so God can and will giue grace vnto all his to obey euery one of his commaundements with a true and vpriight obedience. So that no man ought to discharge himselfe. Oh, for other things I haue some hope: I, that I shall overcome them, but for this or that sinne I shall neuer get the better of that while I liue. Well then for other sinnes you hope you can overcome them, but this is the point then, whether haue you power to subdue them by any vertue of your owne, or else from the vworking of Gods spirit in you? If you say from your selfe, then you speake ignorantly and foolishly, for flesh cannot kill any sinne, this must be the vwork onely of God. I but Christ Iesus did giue help to mee against those, but for this one thing I doubt: & vwhy should you doubt? Hee that gaue you abilitie to ouerrule your flesh in some things

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things, cannot he giue the like in all? Yea, this very mercy, that he gaue you a disposition and power to obey him in one thing, is a sure testimony to you that he vwill doe the like for all, onely if you aske it you neede not doubt.

So that this vvhich he saith, *GOD spake all these words*, is a merueylous encouragement to the Saints, therefore feeling their vvants in any, they may goe to God and saie Lord, thou art the author of all these Commandements a. like, and the keeping of them all pertaines vnto mee as well as to any other, but thou knowest O. Lord that there is no power in mee to obey the least of them, therefore I come now for power from thee, to make mee obedient: and hence he shall haue power to keepe all as well as any one.

I am IEHOVAH.

THese words signifies the essence of God and his absolute perfection in all his attributes. It is expounded in the 13. of the Hebr. and 8. ver. *Christ yesterday, and to day, and the same for ever.* And Reuek 1. *He that was, and is, and is to come:* He that is the selfe same in all his properties. It signifies first Gods eternitie in vvhich he differs from all creatures, for men and Angels are everlasting, they shall haue no ending, but they be not eternall, for they had their beginning from God, but he hath his being in and of himselfe, neither had he any beginning from any other: all other things had beginning from him, but he frō none, he is from himselfe alone. Also power and wisdom and mercie and Iustice and such other things which are properties in men and Angels, in him they are natures, in vs they are weake and imperfect, but in him endlesse and perfect. As in Exod. 34. Where he tells his name, *The Lord, the Lord, strong, mercifull, gracious, &c.* Men and Angels are strong, but this is a qualitie in them, in him a nature, so men and Angels are kinde, but this is deriued from his kindenesse & is a qualitie in them, but in him a nature, & in them finite, because no creature can haue any infinite thing in himselfe, but in God they are infinit. So that it signifies that God

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is eternall and hath his being from himselfe, and other creatures haue their being and beginning from him. In him power, mercie, Iustice, &c. are infinite, in others they are finite: In him they be natures and therefore vnchangeable, in others qualities and therefore mutable.

The vse of this must be to make vs earnest to seeke his loue and fauour, which if wee haue, nothing can hurt vs, for in him we liue, and moue, and haue our being. Hauing his loue, we haue all power, all wisdom, and all counsell, on our side. If he be perfect in himselfe, and all creatures haue what euer they haue from him, what neede we feare he being with vs, what all the creatures can doe against vs, being that all their power is deriued from him and vsed at his direction. Wee see among men, if there be one whose estate depends wholly vpon his landlords curtesie, he may put him out, and begger him when he please, how carefull is hee to please him and haue his fauour, least through his displeasure hee should be turned out of all. So is it with all the men on earth, they be all Gods tenants, & that at will, no man holds any thing by lease for an houre, our breath is not our owne, but his: it is at his discretion what shall become of our soules and bodies, whether they shalbe saued or damned, and he is such a God whose anger is an eternall anger, and his vvrath an eternall vvrath, and his plagues euerlasting plagues, how carefull and diligent should wee bee to please and obey him. And then wee shew our selues to beleeue his power and infinitenesse, vwhen it is our greatest care to seeke his fauour.

Secondly, this is for the consolation of Gods children, Is God the same for euer and that in his dealing to his children, and hath hee heretofore vsed his power for their defence, his wisdom for their direction, his mercie for their comfort? then hee will doe the same still to vs also. Therefore vwhen any of his children haue bene brought into great miserie, and that for their sinne as Manassch he was brought to that hard case for his great sinne and wicked deedes, yet vwhen hee repented and beetooke him selfe to prayer, wee see God heard him & helped

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him out both of his sinne and his miserie. Did he deale so with him, then the question is, whether he be *Iehouah*, or not, whether the same for ever without any chaunge? If he be, as sure hee is, then hee must deliuer vs also, when we call vpon him. But I am sure to be deliuered out of this prison, and to bee set out of this debt, or temptation, if I call vnto God. This I am sure of, that if I cry to God, hee will deliuer me from my sinne, and if it bee good for mee then also from the punishment of my sinne, but if the curse doe remayne one still, hee will recompence it with many spirituall blessings.

But vnlesse we beleue that God is *Iehouah*, and vnchangeable, then all the stories of the scripture, are made vnprofitable vnto vs, then we haue no vse nor comfort of those things, which we heare reade, how God heard *Abraham*, and how hee deliuered *Jacob*, and did many wonderfull things for his people in former time. But if wee holde this for sure, God is the same for ever, then this is sure that whatsoeuer good thing, he did for them, hee will doe the like for vs, if we vse the same meanes. So also if any one hath found in himselfe, that at such time, I was in great trouble and temptation, and then I prayed vnto God, and I know that hee heard my prayer, and helped me. Are you sure that God did heare you when you cried, then you are farre more sure of this, that if you cry againe, hee will heare you againe, else hee should not bee *Iehouah*: If hee haue beene yours, he is yours, and will bee for ever.

This is also for the terror of the wicked, is God *Iehouah*, constant and vnchangeable in all his iudgements? Why then looke what plagues proude persons. haue had heeretofore, the same shall they now haue, so sure as God is true, vnlesse they repent, and get pardon in Christ. Hath God plagued theeues, and filthy lyers, & Saboth-breakers in former times: He is *Iehouah*, let them looke to it, it is his name & nature to hate and plague them that bee such euilllastingly, least there bee repentance on their part and pardon on his. Likewise can any man say by experience I fell into sinne heeretofore, and then I got a wound to my conscience, a blot to my name, and hurt to my body: why then as
sure

sure as the Lord liues, as sure as God is *Iehouah*, without change, so sure make account to speed as ill in sinning now as you did before. Many that did steale before and were brought to shame, and could scarce saue their liues, yet when they are deliuered, they will fall to it againe, but more closely as they thinke, they will bee more skil'd in their trade, and bee more secret, and then all shall be well. But who found them out before? was not that a iust iudgement from God? that will reward to wicked men according to their wickednesse: then be sure that seeth he hath once shewed his power, and gaue them both by weale and woe, meanes to bring them to repentance, hee is the same. Who will thinke to fall into former sinnes, and yet haue better successe, for it cannot be but God is the same & both must & can punish them. So some haue plaid the filthie persons & God hath shewed it to men, to their discredit, will they then fall to it againe, & thinke they can hide it, no they shall not, for God will reueale it: though they may think God will be carelesse of them, yet hee will not be carelesse of himselfe and his name. As sure as hee is *Iehouah*, that brought them through the pikes before, so sure if they turne againe to their filthie vomit, he will bring them to shame againe, either in this life, or if not in this life, to make them repent and iudge themselues, then sure in the life to come, wher the burden shall bee much more heavy & vnsupportable vpon their conscience, & shall presse them down to hell. For the best priuiledge for such sinners, is to come to shame heere, that if it may be, they may be brought to repentance & amendeiment. So much for the name of God, *Iehouah*, that is without change or shadow of change, what euer hee hath done, hee will doe for euer.

Thy G O D.

THe former argument of obedience, was taken from Gods nature, that hee was eternall in iustice to punish sinners, & in mercy to reward his children. Now this is from his goodnesse, *I am thy God*, so almightie, infinit, eternall, and perfect,

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fect, as that I abase my selfe to take care for thee, to haue a louing hart to thee, and to be thy father, if thou wilt be my child, to be thine husband, if thou wilt be my spouse, one that haue promised to giue thee all good things, and to remoue all ill things from thee, this is, to be thy God. If God had set down onely his infinite magestie, and greatnesse, and his glorious, and incommunicable name, that would haue feared vs, and made vs flie from him. But now hee encourageth vs, by this that hee is our God, and giues vs these commandments because he loues vs.

The doctrine hence gathered is: that if euer wee will obey God in soundnesse, then wee must know him to bee our God, to beare a care of vs, to loue vs, and that we shall speede better by obeying him, then by breaking his commandments. And this reason *Moses* still vrgeth vpon thee Israel, thou must obey him, & heare his voyce, for he is the Lord thy God, that loues thee, and careth for thee. Reason will shew this: for if we heare that God is infinit in power, and doe not withall know that he is our God, to vse his power for our good, then it maketh vs feare, because we know not wher to hide our selues from him, when we heare his infinit iustice, we quake and tremble, as nothing vexeth the theefe more then to heare of a iust iudge, for then he hath no hope of escaping, vnlesse he haue a pardon, & know that the iudge comes to deliuer him, & to doe him good. Also when we heare of gods goodnes, and patience, and mercy, this will bee but a vexation to vs vnlesse wee know that he bee good & mercifull to vs. This addes to the griefe, to heare that God is good, if we must not feele it, for then the wicked hart obiects thus: they keepe a preaching that god is good, mercifull, gracious, & I know not what, but what is this to me, that he is so to others? I am sure he is not so to mee, I must goe the broader way, his mercy is shut against me. This vexeth the guilty conscienceto heare that such good things be laid vp in store for gods children, but he must tast of none of them. As for a poore beggarly fellow, that hath nothing, to heare tel of large possessions, & great reuenues that must be left to such, & such an one. This

is a tedious anguish vnto him, & makes his misery more bitter. So that nothing can moue or allure vs to obey God, til we know that he is good to vs, & will giue vs saluation. The vse of this is, that would we euer yeeld any cheerefull obedience to God, the let vs feelee the truth of that which God speakes, that hee is our God, our sauiour, & hath done more for vs then any other can, & therfore we will obey him aboue all. To this intent then we must examine our selues, whether God hath wrought those things in vs, which he doth in those, whose God he is. As first for God the father, he regenerates vs, & begets vs a new by the word of truth, try then whether we haue this note in vs or not. Doth the word of god abide in vs, are we begotten a new, hath the seede of immortalitie, made vs new creatures, & begun to work immortality in vs, then conclude, sure God is our God. Secondly God sheds his loue abroad in the harts of his childre and makes them cry *Abba* father. This is not so in men, they when they beget a sonne cannot beget a child-like affection in him but often children be rebellious & stubborne. But if God beget a child to himself by the seed of his word, he makes him haue an affection to him as to a father, if then we haue this affection to God, that we loue him as our father, certainly this is his work, & we are his children. Also God the son Christ Iesus, wher he comes, he kils sin, he abates our lust & worldlines, & works a fresh spring of grace & holines. But if we feelee no working of his death in vs, to mortifie our sinne, then how can we know that he dyed for vs. If the power of his resurrection haue had no effect in vs for our sanctifying, how can we belecue that he did rise againe for vs. So for God the holy ghost, wher it comes, it conuinceth the world of sinne. Afore a man can say much, for his sin he can defend, & hath wit to say many things for it, & will hold vp his head in mainterance of it. But when Gods spirit enters into the hart once, that sets one downe, and makes him he cannot looke vp, till he haue confessed his sin, & craued pardon, & ben ashamed of it throughly. But many men ther be, that would be thought to haue Gods spirit, yet will not bee reprooued, but that is verified of them that is spoken

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of the foole in the Prouerbs, *Bray a foole in a mortar, as Wheat is brayed with a Pestle, yet will not he depart from his folly.* They will maintaine it, and stand for it, and therefore it must needs bee, must practise it.

But if Gods spirit reprove one, & if he haue sinned it check him, and make him feare, blessed is he, for God is his God. Oh, but I am more feared and troubled now, then I was before. True, and it must be so for Gods spirit, where it takes place must needs conuince, and condemne one of sinne. For tis not as many thinke, a matter of wit, to stand in defence of sinne, and to be able to speake for a bad thing, but tis a matter of lust, for where lust hath dominion, it whettens the witte to speake for it, and the diuell helps, but if Gods spirit come once that driues to a plaine confession, it casts downe Sathans dominion, and then lust rules the wit no more. Also the fruits of the spirit are Patience, Meekenesse, Modestie, Loue, and Chastitie, then let one try himselfe in these things, not for beauty and strength, for a Bull & Lyon are stronger then man, and other beasts to, but if one haue patience and gentlenesse and a moderate spirit, to adorne his minde, these be sure signes of gods spirit. Also the holy Ghost makes vs able to cry *Abba father*, it makes vs able to breath out our requests vnto God, and to powre out our supplications before the most high, if we haue this spirit of prayer, then it is plaine, the holy Ghost, is ours, So that if God haue regenerated vs, and Christ haue killed our sinnes, & the holy ghost make vs ashamed of them, & confesse them, and it worke in vs Loue & Patience and moderation of our affections, and make vs able to pray vnto God, then God is our God, and then this will make vs obey, but if this be shaken all is shaken, this is the foundation of obedience. But men will say, that they haue a faith, & beleue in God, which if they had it would bring forth obedience, & haue works, for how can one chuse but strue to obey God, if they holde this for sure, that God loues him, & regards him, & will give him a reward for euery good thing that hee doth, and this euery one must hold that will say, *God is his God.*

Which

*Which brought thee out of the land of Ægypt,
out of the house of bondage.*

NOW hee proues himselfe to be their God, because hee had done so wonderfull things for them, from their merueilous deliuerance, that though *Pharaoh* and all Ægypt was against them, though the Sea and the wildernesse resisted, and which was worst of all, their owne vnbeleefe: yet God brake through all, and set them free. Hence this doctrine is gathered. That whatsoeuer misery Gods children be in, yet God will deliuer them: For this is not written for them but for vs.

They were vnder a long and strong affliction, for foure hundred yeeres space, almost vnder a tyrant, that whipt their bodies and scourged them, and put them to labour aboue their strength, and which was a most intollerable vexatiō, made the parents drowne their owne children: None ever entreated any so spitefully as they were vsed, yet we see god deliuered them. So in the Psalme he saith, *Many bee the troubles of the righteous, who shall deliuer them*: not their wealth and mony, for of that they are bare enough often times, nor friends, for sometimes they haue none, nor strength, for they be weakened oft, and brought low enough. But God will deliuer them, let one get righteousnesse and faith, and the spirit of prayer, though they ywere in an iron furnace vnder *Paraohs* tyrannie, in an house of bondage: let them but cry, and from thence God will deliuer them. So in *Hesters* time, a wonderfull affliction it was that the day of execution was appointed. when all the godly should be put to sword, not one seruant of God should be left aliue. But now when they could cry vnto God, and had none else to goe vnto but him, and him they would goe vnto, and trust vpon him, knowing that he could help them if he would, and would also for his promise sake deliuer them. Then wee see the day that was appointed to their sorrow, turned to their ioy, that which was thought to bring destruction vpon them, brought destruction vpon their enemies, and the day of their

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most extreame captiuitie, proued to be the day of their most ioyful deliuerance, that euer they had. And it must needs be so, for els God should loose the end of his corrections, for he corrects them to make them pertakers of his holinesse. But if hee should suffer them to pine away, and to eat vp their hart with griefe, this would not make them more holy, but more sinful; and therefore he saith, he will not let the rod of the wicked alwayes lie on the righteous, least he put forth his hand to euill; noting that if the Godly should be too much afflicted, they could not hold in, but would turne a side to sin by courses; but God will none of that; for then he should misse of his intent. So he speakes in another place. *Isa. 57. 16. That he will not alwaies chide, least the spirit should faile before him,* shewing that if he should not moderate the crosses of his Saints, they would faint, & perish vtterly, & then he should be the looser. As if when one goes to tame his colt for his vse, he should break his backe, & by some meanes spoile him, the master should loose by that, it were no profit for him to do so. So when God comes to his owne elect, which are before their calling (as *Iob* speaks) wilde asse coltes, vntamed, & vnruely, he will master them, and crush them, & make the stoupe, but he wil not breake them, & destroy the, and consume them, for then the damage were his, for he should crosse his owne purpose, which is to bring them to life. Therefore Gods children may be assured of comfort, an happie end shall follow an vncomfortable beginning, an happy deliuey shall come insteade of an vnhappy seruitude.

The vse of this is, to teach vs neuer to faint vnder our crosses and troubles, be they what they will be, neuer be discouraged, God is *Iehouah*, that can help though men will not, yea though all were against vs, as *Pharaoh* & the Egyptians against *Israell*, and none would moue the hand to help, yet his help is sufficient to gaine say them all. For hath God deliuered vs from spirituall enemies, which is the greatest miserie, this is the great and hard slavery, to be vnder the diuels yoke, to bee in bondage to filthie lusts, now hath God set vs at libertie from the yoke of the Diuell, shall hee not giue ease from those

those men that presse our flesh? hath hee remooued the tyrannie of sinne which would haue damned our soules? and cannot hee giue vs refreshing from the misery of our body. If God deliuer from sin, death, & hell, neuer faint as though hee could not deliuer from outward afflictions; if he haue overcome the greater, the lesser shall not withstand him. God did giue freedome from those that be simply euill, as sinne is simply euill, and the cause of all ill, then tis easier to succour against those which are not in themselves and simply euill, but often are turned into blessings. Hath Christ washed vs from our sinne, the worst and hardest enemy, for all the world cannot wash away one sinne, then neuer feare these lesser matters.

O but this makes me doubt whether I am Gods childe or not, because I haue such long and fiery troubles, if God loued me, would he afflict me thus? why then looke to these people heare, they were the best nation vnder the Sunne, and none so good as Israell, euen then when they were thus threshed vnder Pharaos cruelty. All other people were but as thornes, they were the rose, and other were but harlots, they the Lordes spouse, yet they were afflicted, & indeede, to keepe them from running after Idolatry, and so to damnation; So that outward ease is no signe of Gods fauour, else none should be in Gods fauour, but the Sodomites and the Cananites, for they had all the ease, and wealth, and outward prosperitie, and the credit and worship of the world. And before the flood Kaines children, had all the beautie of the world on their side. They found out Musicke and keeping of Cattle, and all must bee beholding to them; But that is no matter, let vs keepe Gods fauour, let vs feare him and pray vnto him, and then our long and strong crosses, shall bring long and strong comforts.

Secondly let vs hence learne to prepare for crosses, since gods children may bee sorely afflicted, else little doe wee know how they will sting vs when they doe come. It is our best course therefore to get wisdom while the price is in our hands,
labour

labour to get patience, and to acquaint our selues with God, that we may seeke to him, & waite for deliuerance at his hand. For that makes crosses so tedious and grieuous, when they hit vs on the bare, whereas if wee had patience to beare them, and faith to emptie our harts by prayer in Gods bosome, they would be easie. Nothing makes crosses burdenfome but when they meete with an heart in which remaines some sinne vnrepented, or some passion vnsubdued. But if with faith and patience yeeld our selues vnto Gods will, wee should be as quiet as lambes, as Christ was as a sheepe before her shearer, dumbe, & answered not a word. So *Paul* in the Acts, when they perswaded him not to goe to Ierusalem, what doe you weeping and greeuing mine hart, I am readie to dye for Christs sake at Ierusalem, he could be content to giue his skinne to be whipt, and his bodie to be imprisoned: yea, and his life also to be kild, for Christs sake nothing could be to deare, or to much to bestow on him. Prepare therefore for crosses, and we shall be able to beare them. But if wee goe on in a fooles paradise, and think indeed this world is a vale of teares to others, but to mee it shalbe a place of pleasures, they must haue trouble, but I must haue ease, then when instead of ioy, we finde griefe that wee looked not for, and we dreamed of creadit, but there comes nothing but contempt, wee imagined that God should lift vs vp higher and higher, and he casts vs downe lower and lower, this casts one into such desperate passions, that he is neither fit to serue God nor man. All this would be helped, if wee could think gods children haue in all times suffered afflictions, tis the lot of the righteous, and I must looke to tast of the same cup, and therefore labour beforehand to get patience, and to trust in God, and looke for help at his hand, then we should be like *Moses*: that in all those doings when other were at their wits end for vexation and feare, he was quiet and still, and God deliuered him out of all, as he will doe vs also, if we will as he did patiently trust vpon him. So much of this preface. The first commandment is contained in these words.

Thou shalt haue no other gods before me.

Thom.

THe drift of this commandement is that wee should satisfie God in our harts, and giue him his full priuiledge aboue all his creatures. First of the negatiue part. To haue none other gods, is not to haue any thing whereon wee set our delight, or esteeme it more then God. The doctrine from hence is that we must suffer no thing to withdraw our hart, our mind, our soule, our hope, or any thing in our soule & body from God. For who soeuer withdraws any thing in vs from God, that is a strange God vnto vs, that is euery mans God which euery man is most set vpon, what euer the minde of man is more set vpon & busied about then the glory & seruice of god, that is another God. As for matter of commoditie. If one set his hope, and his trust, and hart vpon his wealth, this is Idolatrie. As in *Iob 31.24. If I made gold myne hope, &c.* So the rich man in the gospel, made his wealth an Idoll, because he trusted in that, and did worship that, for here he speakes of the inward worship of God, in soule. If one then relie vpon wealth, & think himselfe safe when he hath it, and vndone if it be taken from him, this is to make his goods his God, gold is his hope. For if his hope be gone with his gold, what was his hope before? If when his riches depart, his confidence also departed. Did not he say to the afore, thou art my confidence. So, couetousnesse is called Idolatrie, not that men bow downe their bodies to worship it: But which is worse, their soules and affections, their wit and memorie, & vnderstanding, & all their faculties stoupe to that, which should onely stoupe to God. So that hee that loues his riches aboue measure, and sets his hart vpon earthly things, is one of the worst sort of Idolaters. So if one set his hart vpon pleasure, what euer thing it is, that he hunts after, more then gods glory, this is an other God to him. As the Apostle speakes of some that did make their belly their god: they would haue thought it an injury if one had come & told them that they worshiped not God, but their belly, for they professed religion and to serue

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God, as well as the best. Yet the Apostle saith in plaine words, they made their belly their god: for though that they did not kneele downe and hold vp their hands to their belly, yet they set themselves more earnestly to feed their body, then to glorifie God, and were more grieued if they were pinched in a matter of vittaile & good cheere, then to see the name of God dishonored and blasphemed, & any sinne committed. So those that set their whole selues to hunting, hawking, dicing, carding, gaming, whoring, or any such vilde practise, they make these things their god: for they are more glad & more rejoyce when those things are effected according to their desire, then if any thing be brought to passe for Gods honour, & if they be crossed in any of these things, they are more vexed and troubled with it, then for swearing, or stealing, or breach of the Saboth, or lying, or any thing whereby Gods law is violated: these filthie monlters then be worshipers of false gods, and make these filthie things Idolls to themselves. So *Jeremiah*. 17. cha. 5. ver. To make flesh ones arme, is Idolatrie, that is, to trust in any fleshing thing, for saith he, cursed be he that makes flesh his arme. Why may he not doe so, and serue God to? No, saith hee, but withdrawes his hart from God, so that looke how much any one rely vpon any fleshly things, so much he forsakes God, and in what measure he pleaseth his confidence in any thing else, in that measure he displaseth it from God. So *Eli* was said to honour his sonnes more then God. Though he were a good & holy man, yet being to indulgent to his children, in that he contented himselfe onely to haue admonished the for those faults, and did not procede to punish them according to their fault, when admonition would not serue the turne, because he was a magistrate, in that he had not such a zeale of Gods glory, and of the breach of Gods law, as to punish his children for it: he honored them more then God. But that he did honor God, & was a good man, but through infirmite and to much loue of his children, he was borne away from that care of the glory of God, that he should haue had, & so did beare with them more then he ought to haue done, and this was that sinne for which

God

God did both in word reprove him; and in deede also correct him with so great a punishment: this was to dishonour God.

The vse of this is, first to confute all ignorant men & women, and all vnregenerate men and women, it is certaine, they haue other gods: for euery vnregenerate man depends either vpon himselfe or some other thing else, neuer vpon God, as he saith of such, they sacrifice vnto their nets, not that they did offer burnt offerings vnto them, but because they got much wealth by fishing, they thought their riches came from that, & therefore imagined that God did not prouide for them, but that they had prouided for themselves, and so did not giue thanks vnto God, but vnto their owne skill and wit, that could finde meanes how to get these outward things. So that euery vnregenerate man sets vp himselfe, he doth nothing but seeke and serue himselfe, and therefore is his owne Idoll, and an other god vnto himselfe.

This serueth also to humble Gods children dayly with the consideration of it: for who liues so holylic that doth not oftentimes set vp an other god, that doth not sometimes feare men more then God, and that doth not often depend to much vpon outward matters, and hath to great a loue of earthly things. This should humble vs then to think that wee are so much giuen to set vp vaine helps in our harts, as that none liues so cleere, but sometimes he makes a false God vnto himselfe. Secodly, that we may keep this cōmandement, we must learne to vse all outward things as though we vsed them not, that so our mindes and affections and iudgements may be readie to serue God, and wee may also presse to doe his will. For who soeuer sets himselfe wholly to root and dig in the earth, and to seeke earthly matters, his hart will be so occupied & forestalled with those things, as that if he be called to any seruice of God, he must be faine to say I haue married a wife, I cannot come, my farme and myne Oxen will not let mee come: and all this while he sets vp a strange God. But then shall we attaine a sincere, though not a perfect obedience to this cōmandement, if we can come to vse the world as though wee v-

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fed it not, and neuer to trust on these things when wee haue them (for the aboundance of the cannot help vs, without gods blessing) and not to be discouraged and cast downe, though they be all taken away: because the want of them shall not hurt vs, if God be with vs, for we liue by his blessing, & therefore wee must set our selues onely to rest on him, and not to leane to any creature.

Before my face.

BEcause this is the most spirituall commandement & doth most presse vpon the hart, and we are most readie in this matter to dissemble with men and with our owne harts, therefore God sets a narrower scanning of it, & saith before mee. Hence wee are taught, that it is not enough for vs to behaue our selues as that no impietie breake forth from vs into the face of men, but we must looke to our harts and see that none come in Gods sight. For a man may be preaching and exhorting others to the loue of God, yet if he doe this for his owne vaine glory, not for Gods glory, to get promotion to himselfe and not saluation vnto Gods people, he at that very time sets vp an Idoll in his hart, for God searcheth the hart, as *David* saith to *Salomon*, see that thou serue God with an vpriight hart, or else for all thine outward obedience, thou shalt doe as good as nothing, for God hath a special regard of the hart, and doth as well see and discern the most secret things of the soule, as any man doth the outward actions of the bodie. So *Jeremie* 17. ver. 10. *The Lord search the hart*, God doth not looke on the outside onely, but on the inside also, shewes cannot deceiue him.

If wee say and sweare, and protest neuer so much, that wee loue him and feare him, and his benon in our soule, tis not before his face, but in his sight, there is nothing but hypocrisie & dissimulation. For men first must looke to the outward; and hence defend to iudge of the hart, but God first approueth the hart, and then the outward actions must wee be iudged of things outwardly,

outwardly, wee are bound in conscience to thinke well of that man, but God will first see vprightnesse, and then he will account well of the practises that we doe outwardly. This then confutes them, that thinke if they can carry themselves that men cannot blame them, then all is well. But it is nothing, for God saith, wash thine hart from iniquitie, O Ierusalem, no washing of the outward, can doe any good, vnlesse the hart be first well and thoroughly scoured.

Secondly, this teacheth vs to carry our selues watchfully & warily, and to feare as well secret as open sinnes, because all secrets are open to God, and euery hidden thing is light before his face. This meditation helped *Iob*, that he would not allow so much as a wanton looke and by thought, for he knew that God beheld his wayes, and told all his steps; and he could not be deliuered from his highnesse. If God had seene them onely and not taken any great heede or notice of them, it had not bene so much, but as he saw them, so he did keep them in a reckoning & regard them, so as that according to these *Iob* should receiue his reward. In this regard he made a covenant with his eyes, and did walke in feare circumspectly, and would suffer no vanitie or filthinesse, once to enter into his hart. But the want of this perswasion that God lookes alwaies full vpon vs, & his holy and pure eyes, that are like a flame of fire, are alwaies fastned vpon our waies and doings, is the cause that men haue so many couetous and craftie and cruell and filthie thoughts, and are come almost to that point of Atheisme, that thought is free. But they shall finde that though it be free from men, yet it is not free from God, and that they shalbe lyable to the sentence of condemnation, and culpable of euermolting death, before Gods Iudgement seat, vnlesse they haue as great a care to haue holy and good thoughts, and to purge their hart in the sight of God, as to haue honest and ciuill actions, and walke well before men. So much of the negative part of this commandment. The affirmative followeth.

In this commandment we are commanded foure especiall things, viz. To know God, to loue God, to feare him, and to

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trust in him. These things if we haue in our harts, then God beares the sway there, and he is the commander of our soules and bodies. And first of knowledge. This commandement enioynes euerie man to know God, according as he hath reuealed himselfe in his word, in essence, and his persons, in his properties & actions, & according to this knowledge we must order our selues. As in Iohn 17, ver. 3 *This is (saith Christ) life eternall, to know thee and him whom thou hast sent Iesus Christ.* He that knowes God in Christ, hath the lyfe of grace in him, which is called life eternall, because it hath the beginnings of life eternall, which shall neuer dye but encrease, till they come to the perfection of this lyfe. For if any one doe thus know God, how can he chuse but loue him, and trust in him, & feare him, and doe euery thing that he commaunds. As Psal. 9. *Those that know thee will trust in thee.* Some trust in God, some doe not, what is the cause of this, Because some know Gods power, and his trueth, and his justice, and sufficiencie, and these will neuer trust in any lawfull meanes, nor fall to any vnlawfull, but for others that doe not know him, they make no account of trusting in him. So *Dauid* saith to *Salomon*, 1. Chro. 26. *My sonne, know thou the God of thy fathers, and serue him with an vpright hart and a perfect minde.* This is the foundation of true religion, and the ground-work of all vpright worship, to know God, when we know him, then we shall serue him: till wee know him there can be no seruing. But if wee know that he is such a God as in whose eyes all things are naked, and that he searcheth and pryeth, into the harts and secret imaginations of the soule: this will make one take heede of dissembling, and strue to get an vpright hart, and so he will serue him with a willing minde, that doth know him; for why doe men so willingly serue great personages, and are readie to employ them selues in their busineses, but because they think that hence they shall haue honour and credit, and come to credit as a rewarde of their seruices; but now if we know that God doth giue such excellent wages as no man can giue the like, for what doth he not bestow on those that feare him? he giues them his sonne,
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he giues them his holy Spirit and grace, in their harts: he giues them his feare and his blessing in this life, and life eternall in the world to come: if one know this, then he will sure serue God with a willing minde. But on the contrary, the cause and fountaine of all rebellion and disobedience against God is, because there is no right knowledge of God, as he complaines in Hosea 2. *That they lye, they steale, they commit adultery & bloud toucheth bloud.* But what was the cause of all this confusion, why, because there was no knowledge of God in the land, and where men know not God, what should be looked for else, for then they cannot loue him, nor feare him, nor trust in him, nor seeke, nor doe any dutie, if there be no knowledge.

This serues to confute all ignorant persons that doe not know God, they cannot tell how many persons there bee, or if they doe, they cannot tell what any of them did for them, they are not acquainted with the properties of God, nor with his actions, they neuer thought on his name, nor pondered on his trueth, his iustice, his power, his mercie, and such like things. These may brag of loue and faith, and hope, and confidence, and patience, but they haue none of them, it cannot be, for all good things flow from this, that we doe know God. Therefore Paule saith, 2. Theff. 1. 8. ver. *That God will come with thousands of his Angels in flaming fire, rendring vengeance to all those that know not him, nor obey not his gospel,* these things follow close, doth not one know God, then tis cleere he doth not obey his gospel, he makes no conscience of that, Therefore an ignorant hart is alwaies a sinfull hart, & a man without knowledge, is a man without grace, and this ignorance is so foule a sinne, as that it shalbe sufficient to bring gods vengeance vpon one, how euer light account men make of it, God will damne them for this, because they haue not knowne, and then tis to be sure they could not nor would haue regard to his commandements. And on the other side, this must stirre vs vp to call for wisdom, and to cry for vnderstanding, to seeke for it, and to dig for it as for gold, or precious stones; We must often reade Gods word, & confer of it, and meditate on it, which
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if we do, it will giue vs vnderstanding, & then we shall see gods properties, and see his goodnesse, & his loue, and how able and willing hee is to help vs, and then we cannot chuse but trust in him. And indeede this often meditating and thinking on Gods word, is the next way to make vs like God, and to renue and repaire the image of God in vs. For by seeing Christ in the gosple, wee are chaunged from glory to glory, and the more wee know him, the more wee encrease in being like to him: so long as we know in part we are like in part, but when we shall haue perfect knowledge, then shall we be perfect in holinesse, and perfect in righteousnesse, perfect and holy as he is perfect. As *1. John* he saith, *Now it appeareth not what we shall bee, but when he shall appeare wee shall bee like him,* and why like him? because we shall know him, as he is, so that the perfection of knowledge, will bring the perfection of holinesse, & the more we increase in knowledge, the more all good vertues will increase, and if this were perfect, we should be perfect, without all weakenesse and infirmitie. But the more we meditate in Gods word, the more our knowledge will grow, and therefore also the image of God will grow more liuely, till we bee made perfect and absolute in the life to come.

The next dutie is Loue. That wee must loue God withall our harts, and all our soules, as is commanded. *Luke. 10.* The reason is, because he is that *Iehouah* in whom we liue, we move, and haue our being, he is our God that giues vs all good things, and can onely free vs from all sinne and miserie, therefore wee are bound to loue him. And indeede, this is the chiefe dutie, and the best fruit of knowledge: but because it is so plaine a dutie, as that no man will denie it, it is best for vs (leauing to vse more words in prouing the dutie) to shew some markes of the loue of God, (that we do not deceiue our selues) whereby we may see, in what measure wee keepe this first and chiefe commandement. The first marke may be, how we delight to meet God in those meanes, wherein he hath appointed to meet vs: for in what measure we can offer our selues to God in those things, wherein hee offers himselfe to vs, in that measure wee loue.

him. If we be willing to aske all good things and seeke comfort at his hand by prayer, and to lay open our wants to him, and as it were to conferre with God. If we be desirous to come to heare his word spoken vnto vs, wherein we may see his wisdom for our direction, his mercie for our comfort, his power for our defence, and for the subduing of our sinnes, and his riches to make vs rich, and supply all our wants, then we doe indeede loue God, and the more we can reioyce in these things, the more we loue God, and the lesse, the lesse we loue him. So for the sacraments, in them Christ Iesus offers himselfe vnto vs, and to make vs partakers of his bodie and bloud, would we then try how we loue God? we may doe it by examining what desire we haue to these things, would we rather come to this banquet of the heauenly King to eate the body and bloud of his sonne, that is set before vs, rather then to the table of an earthly king, to tast such good cheere as hee can make vs, is there such an affection to vs? then indeede we loue God, for then we haue a delight to come wher he is. For in these meanes God doth bestow himselfe vpon vs, and comes to dwell in vs, as Christ saith, that he will dwell in vs, and his father: the holy ghost will come into our harts.

The second note whereby we may try our loue to God is, obedience, as Christ saith. *John. 14. 20. He that loues me keepes my commandements*: He then that keepes Gods commandements best, he loues God best. But if any will say that he loues God as well as the best, yet he will breake the saboth, and lye, and dissemble, and be a miser, wholly rooting on the earth, and setting himselfe and all his hart after his couetousnesse, if no good speech proceed out of his mouth, but onely froward and filthie, and vaine speeches, if it be so, will wee say that we loue God? No, the loue of God breeds obedience vnto God. If one should say that hee loued the King as well as any subject in England, yet he would alwaies be practising & inuventing treason, and rebellion against him, who could beleue him? So, if we will speake foolishly, and vainely breake Gods saboths, & blasphemc his name, and doe such other wickednesses, doe we

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loue God? Nay, so far as any allowes himselfe to doe these things, so far he hates God, as he that allowes himselfe in rebellion, hates the prince: so he that maintaines any sinne whatsoever in himselfe, he hates God. So that by these two things wee may examine our loue of God: first, in the meanes of saluation what good affection we beare vnto them.

Secondly, how we keepe Gods commandements. For saith Christ, *He that hath my commandments & keepes them, he loues mee.* First we must haue his commandements in our vnderstanding, to know the meaning of them; and in our memory, that we may remember them; and then in our hart, to work on our affections; and lastly in our practise we must keepe them, and in what degree we doe this thing, in that degree doe we loue God.

A third mark. That we obserue and note our affection to Gods children. For this is a sound note that we loue God, if we loue his children. As in *Iohn. 5. He that loues him that begets, will loue him that is begotten.* If then we finde in our harts a good affection vnto christians, beecause they are christians, how beneficiall or not beneficiall to vs, that is nothing; whether they take notice of vs, or passe by vs, that is not the matter; but if they be such that loue Gods word, and haue the vertues of Christ shining forth in their harts: if loue and patience, and temperance, & meekenesse, & such like, doe appeare in them, if we loue these, this is an vndoubted testimonie of our true loue to God.

The fourth mark of our loue to God wherby we shall in deed make triall of our loue to him is, how we loue his coming. How we desire the appearance of Christ to iudge the quick and dead. And how we desire to be dissolued & be with Christ. What desire we haue either to goe vnto him, or to haue him come to vs. For if our hart be set truly vpon any thing, that thing we cannot chuse but desire, and be willing to haue it with vs. Loue drawes the minde to that which is loued. So *Paul* when the loue of God waxed warme in his hart, he desired to be dissolued and to be with Christ. So in the Reuelation,

tion, the spirit, and the Church, and the bride, and all say. *Come Lord, come quickly*: and in the naturall marriage, in which the loue is much more weake and slender, yet this is manifest, for if the wife loue her husband, when hee is gone farre off she will be desirous of his returne, and will bee glad to haue his company: if this be so in the naturall marriage, where there be many infirmities and crosses, yet they doe wish for the company one of another, how much more in the spirituall marriage, where there is such perfection now in the one partie, as he is full of loue and mercy, and also shall free the other partie from all miseries and wants, and infirmities, when they shall be joyned fully together, and fill them full of all vertues and graces, in this marriage I say, how can one choose but long after this perfect and happie meeting, how can he stay himselfe that hath any loue & assurance of these things, but hee shall be ready to flie vp into heaven, & the flame of his desire will burne aboue the cloudes, to wish that God would come and dwell with vs. If the wife should say, I loue mine husband as well as any woman in the world, O but how say you, your husband hath beene from you a long time, but at such a time hee will returne. O I pray you speake not of that, you will make mee sicke if you talke of it, indeede I loue him, but I care not how far of from me, he be, who would not perceiue that this were meere dessembling & no true loue indeed, can a woman loue her husband, and not desire his companie? So if we will beare others in hand, that we loue God aboue all, and no man loues God better then wee, yet we neuer desire to come at him, or to haue him come at vs: what a loue is this? a very weake loue it is sure or none. We must pray therefore and endeauour that we may long for, and wish for the comming of Christ, for God hath giuen this to other of his children, that were as weake as wee, that when they did thinke of their good estate, and freedom from all miserie and sinne, and that the loue of God was shed abroad in their harts, this did so inflame their harts, as they desired his comming, by which they should be deliuered from all sinne and miserie, more then any woman could desire the

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comming of her husband.

The fift and last note, wherby we shall finde out in trueth, how wee loue God, is to consider how wee stand affected to that which he hates. One indeed may loue a man truely, and yet not hate all that he hates, because his hatred may be vnjust, or else he may exceede in the measure of hatred. But for God, we know that he is perfect, & hates nothing but that which is hatefull, & abhorres none but those which deserue to be abhorred. Therefore try and see how we stand affected to the world. God saith that hee hates the worlde, by the world is ment, as Saint Iohn expoundes it; the lust of the eies; the lust of the hart; and the pride of life; we must hate these things, for the loue of the world is enmitie to God. He that loues it then, is an enemy; for hee that loues Gods enemies, makes himselfe an enemy: as he that hates that which God loues, hates God, so hee that loues that which God hates, hates God also. Also we must see how we hate couetousnesse, mallice, pride, filthinesse, falshood, and such like, for all these things God hates. But if one be so far from abhorring lying, as that he himself will lie; & so far frō hating flatterie, as he himselfe will flatter; & speake faire before ones face, but ill inough behind his backe, if one be so far from hating vnthriftinesse, as that he will be a gambster & spend those things idly and foolishly, which God gaue him for a better end, and will take an account of him also, how he spent them, because God bestowed them for better ends, and he bestowes them proudly, vainely, and vnthriftely, to no glory to God, or good to men; he that will doe these or any such things, it is plaine that hee hates not that which God hates, and therefore doth not loue God.

By these things then, wee may examine our selues, and finde whether we haue any true loue to god or not: namely by his loue, to the meanes of saluation, and by his keeping Gods commandements, by his feruent and hartie loue to Gods people, in wishing and also doing then good to his power, by his desire to bee joyned to Christ Iesus, and lastly by his hatred of those things which God hateth, which though they doe often ouer-

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take him, yet he loues himselfe the lesse, because hee can hate them no more, and thinks the worse of himselfe, because hee loues them at all.

These things who so can finde in himselfe, hee loues God and obeyes this commandement, though not in perfection (for no man can in his nature, and indeede it is not needefull that any of vs should, for Christ did it for vs) yet in vprightnesse and in some good measure, and he serues God with that which hee accounts a perfect hart.

So much of the loue of God, a fruit of knowledge, when knowing his goodnes, his mercie, his truth, & other his properties, we giue him all our soule, setting our affections on nothing in earth besides him, delighting in him alone, and in nothing but that which carries a stampe of his goodnesse.

The next dutie that is heere commanded, is the feare of God, a dutie proceeding from knowlegde also: for as the sight of Gods goodnesse, and mercy, and truth, will inflame the hart with a loue of him: So if one behold and consider his greatnesse, and his power, and his excellencie, ouer all his creatures, this will strike his hart with a wonderfull reuerence, & a great feare of his Majestie. As also hee that knowes Gods power that he can doe what hee will, and his mercy that hee will doe what is needefull for the good of his children, this will make him trust wholly in God. But for this feare, an objection must first be answered. For *1. Iohn. 4.* he saith, *Perfect loue casteth out feare.* And *Luke. 1.* *We are deliuered from all our enemies, that we might serue him without feare.* To this wee answere, that perfect loue casteth out feares; namely a slavish feare, and such as is in the diuels, who tremble before God, but so as they runne fro him, such as is in wicked men when the threatnings of God arrests their euill conscience, and summons their wicked harts, and drawes them before Gods iudgement seat, & makes them therefore not loue Gods word and ministry, but hate it, & cast off all care of Godlinesse, and religion from them. But it is true that whosoever loues God, cannot chuse but in the same measure also feare him: for the spirit of God that perswades them

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of his fauour and worketh loue, will declare his power and greatnesse, which will worke a feare and awe of him. It casteth out the hellish feare that makes one flie from God, but it causeth that holie feare, that makes one more careful to come vnto him, and to worship him. Wee must then loue God with our whole harts, and soules, and mindes, so that wee feare nothing but in him and for him, and that with such a feare, as must draw vs vnto him, but terrisieng our harts from committing all euill. It must be a feare mingled with loue and confidence, that must be holy, and crucifie, and restraine all ill affections and desires. This is commanded. *Isai. 8. 13. Sanctifie the Lord in your harts, and let him be your feare and your dread.* The occasion of this precept was this. Before in the chap. he shewes that there were stirres and rumours of warres, in the land, the people and King and all did quake as leaues shaken with wind, by reason of the great feare which was in them. Now then heere hee brings a medicine that will make them still and quiet: for the cause of their false feares was, because they were emptie of true feare, and they were so exceedingly troubled with men, because they could not looke vp vnto God. But in the 12. ver. the Prophet saith, *You that bee Gods children, doe not, you feare their feare.* Feare not you the feares of wicked men, for they feare nothing but pouertie, and outward disgrace, and a temporall death, all weather and hard casualties to themselves & their goods, these bee base feares, and not worthie that the harts of Gods children should be taken vp with them being but trifles, feare not these things then, nor feare them (that is) not wicked men, feare neither the feares which wicked men feare, nor feare not wicked men themselves. But now because the hart of man must feare something, and least it be very well armed, it is ready to feare man, and the feares of man, therefore he shewes a meanes how to keepe one from all infection of such foolish feares, and that is, to sanctifie God in our hart, and to let him be our dread. Sanctifie god in our hart, giue him the praise of his power, of his mercie, of his truth, & of all his attributes, & then he shal be our dread. For he that giues god the praise of his power, will ne-

uer stand in feare of a man; for he knowes the power of god is greater the power of man. He that giues him. y praise of his mercie, will not be dismaid, though he see all wants, & an hard estate outwardly, for he knows that gods mercie wil supply all, & he that giues him the praise of his trueth, wil not be discouraged for any danger, because god hath promised to sustaine him in all, and to deliuer him out of all. This is then to feare God with all our harts, to feare him onely, and neither to feare wicked men, nor the things which they feare, for so far as we doe feare either of these, we breake his commandement, and our harts are voide of the true feare of God. So *Luke. 12. 4. 5.* Christ Iesus saith, *Feare not them that kill the bodie, and after that are not able to doe any more. But I will forewarne you whom you shall feare, feare him that after he hath killed, can cast into hell, I say vnto you, him feare.* Where he saith, that can kill the bodie, tis not to be vnderstoode as though any man had any power in himselfe to kill it, but God giues them leaue some-times, and by his permission, for the humbling of his children, they are able to kill them; as if he had said: This is the nature of men, that if they see any grow powerfull & great, they are afraid & think how shall we escape, how can any be free from danger, now such persons be set vp: but why should you be so troubled at their promotion, or why should you be afraid, when they haue done their worst, what can they doe, the most is to trouble you a little, and to send you from this house of clay, to heauen: they can go no further then to the killing of your bodie. But if you will feare profitably, and so as you shalbe the better for your fearing, I tell you who you shall feare, & I repeat it againe, that you may the better mark it, *I say, feare him that when he hath killed the bodie, can kill the soule to,* and if you feare him you neede not feare men, for this true feare will cast out all false feare. Likewise *Eccles. 12. 13.* The holy ghost saith, *That this is the end of all, to feare God and keepe his commandments.* And *Prouerbes. 1.* *The feare of God is the beginning of wisdom.* Would we haue the beginning of wisdom then, and the end of all, then let vs feare God, giue him the
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honour of his greatnesse, and tremble alwaies before his face. There are diuers reasons also to moue vs with all our strength & endeouour, to get this feare of God in our harts. Draw from the benefits which will flow from it, to euery one that doth in trueth embrace it. First that may be a good reason to perswade vs, which is said. Prouerbs. 8. 13. *The feare of the Lord is to hate euill, as pride and arrogancie.* When he shewes that in what measure any one feareth God, in the same measure he will loath, & detest all euill: yea, not onely the open and hatefull sinnes that the world will condemne, but the most secret and bidden. For he saith not to hate euill, as murdure, and adultery, but pride, & arrogancie, those which lye in the hart, and doe not shew themselves to the world, yet he that feareth God, will hate those. This is one excellent priuiledge that he hath that feareth god, that he will not offend God, and therefore hateth what euer might offend. So that he is well fenced against all secret wickednesse. As we may see in *Ioseph*, though he might haue done that euill to which he was solicited most secretly, that no man could haue spied or perceaued it, yet he would not for all the world consent: and the reason was, the feare of God made him hate it in his hart, and hating it inwardly, he would neuer practise it outwardly. So *Iob* speakes of himselfe, *That he could haue borne out his oppressiō, and could haue made all spoore to him, no man would haue gone about to finde fault with him,* yet he durst not for all that, his hart would not let him, for gods Iudgement was terrible in his eyes, and he could not be deliuered from his highnesse, and this was that, that kept him from doing wrong, though no man durst haue gone about to haue sought reuēge against him.

Secondly, the feare of God if it once throughly doe possesse the hart, will make one plyable and frameable to Gods will, though it be neuer so contrary to his nature, and former behaviour. As the example of *Paul* will shew: for when God comes to him and finites him downie off his horse, and fills his heart full of horrible feares and terrors, and strikes him downe to the ground with them, and let him perceiue a litle the maiestie and

and power of God, and then after begins to reason the matter with him, and shewes him that he is a persecutor of Christ Iesus, then he is presently quiet and sayth, Lord what shall I doe? That which all the preaching in the world could not doe, nor all the miracles that he had seene and hard, that did this feare of God worke in a short time, and did so effectually call him in that little space, as that hee neuer turned backe againe. One might haue thought, what would men say, if I should turne from persecuting to preaching, & of the sudden all at once goe to be an Apostle, that was a persecutor? what will the high Priestes say, from whom I haue letters, they will say I am vnconstant, & that I doe them iniurie, and Paul might seeme to haue many reasons to keepe him from preaching Christ so, all vppon the sudden, but all is nothing now, no, no, the true feare of God casts of all obiections, for it so surpriseth the lusts of the flesh, and makes the strenght of sinne so much to abate, as that one cares for nothing, nor regards nothing in all the world, so that God may be pleased, and he escape the anger of God.

So *Isaiah 6.* God did send him about such a peece of worke, as he knew would be full tedious vnto him, and goe against his stomacke, namely that hee must preach to harden the hartes of the people, and be a minister of death vnto his hearers, which was as bitter as death to him, and he could neuer haue yelded to it. But now God comes not with the bare precept, for that would haue done litle good, the thing was so contrarie to *Isaiah*, that he would neuer haue obeyed, but he shewes him selfe to him in a vision and lets him see his magestie in such a fearfull sort, as that he fells flat on the dust for feare, and his body quakes and he cries out, what shall I doe? I am a man of polluted lips and dwell among people of polluted lips. I shall surely die, for I haue seene the Lord. When he was thus thoroughly affrighted and the pride of his flesh was beaten downe, with the apprehension of Gods infinitie, then when God askes who will goe, he is ready and sayeth, Lord send me, and so God sends him, and he goes immediatly and willingly,

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there is no disputing now, nor reasoning the matter, for all the obiections that men make, and all their disputing, that they thinke Gods commaundements bee hard and greivous, and why should they denie them selues? why should not they haue their pleasure? Hence it comes, that they feare not God, they doe not thinke of his greatnesse, nor consider his wonderfull might and strength, for if they could bring their hart once to cōsider his exceeding greatnes, their hart would soone stoope, all arguments would fall to the ground, & all would be quiet straight. For this will tame the fiercenesse and boystrousnesse that is in mens harts, and make them gentle and still inough. As we see in *Iob*, though he was a verie good and patient man, yet when his flesh began a litle to worke, and his hart was disquieted and vexed by the wordes of his friendes, then he would needs bee dealing with God, hee thought hee had reason to speake, & imagined that he could say much for himself; he would fill his mouth with argumentes, and faine he would haue God to come to heare what hee could speake, in his owne defence, and to shew what wrong was done to him. But now when God comes, and there shewes him the nature of the snow, and the ice, and of some other creatures of god, as it were to let him see how childish he was in these severall matters, and foolish and ignorant of the creation or preservation of these least things, that he had no knowledge, and therefore hee was a trimme man to call God to account, and that God must come to giue his answer before him, that he should sit in the seate of Iudgement & on the bench, and God stand at the barre, hee was like to dispute well with God his creator, that did not know the nature of the least of his creatures. When God had argued with him thus a while, and hee saw how great God was; and how excellent: *Iob* was done, hee had no more to say, but now indeede hee confesseth hee had spoken foolishly, but hee would doe so no more, hee would now bee still and content to beare Gods hand, let him doe what hee would, if hee would kill him hee was content to die, but hee would neuer dispute with God any more.

more. So we see how quiet *Iob* was now, and what good and notable effectes this feare of God will worke in the harts of men, if it once soundly and thoroughly possesse them.

Furthermore, God hath promised that hee that feareth him, shall want no good thing, hee may want oftentimes that which his wicked flesh would haue, for in deede and truth nothing is more hurtfull and pestilent to a man, then that which his flesh doth most eagerly pursue and hunt after, and with greatest vehemencie desire: and on the contrary, nothing is more truly profitable and good for the soule, then that the flesh desires of it should be mastred & crushed and broken. therefore it is true that hee which feares God most, shall most want those things which his flesh desires, because they would doe him hurt, but God will with-hold no good thing from him, that which indeede is good, and the word and wisdom of God shewes to bee good, and will by effect shew it selfe to bee good, that hee shall neuer want. Also in the 112. Psa. he saith, *Blessed is the man that feareth God.* This alwaies brings Gods blessing with it, whereuer it comes: so that would we bee helped against our sinne, and haue the pride of our flesh crucified, and be helped to obedience? would we be rid of all euill things, and want no good thing? the very pathway that leades to these, is the feare of God, which is accompanied with the blessing of God, that is, the treasure of all good things.

The vse that we must make of this is, that so far as we would haue all our wants supplied, & haue the blessing of God vpon our soule & body, & haue aboundance of all good things for this life, and the life to come, then we must labour to bring our harts to the true & right feare of God, that we may tremble before his greatnes, & to reuerence & dread the great name of the Lord of hostes. The way to attaine this is, first, to deny our selues quite, to renounce vterly our carnall wisdom, as he saith, *Pro. 3. 7. Be not wise in thine owne eyes, but feare God, and depart from euill.* If one will be reasoning the matter according to the fleshly wisdoms of men, and hee hath reason to doe that

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he doth, then surely he will neuer haue reason to be religious and serue God, for that is against his reason, for *Salomon* would haue vs feare God, & how shall one come to doe that, he must not be conceited of his owne wisdom, he must not think wel of carnall reason, nor be ruled by it, for the wisdom of the flesh is enmitie to God in all things: yea, the carnall wisdom of a spirituall man is enmitie to God, and goodnesse, & so long as one followes it, he shall neuer feare God. As we may see this in *Euah*, when she would goe to consult with that carnall reason that the diuell had put into her head, & began to think with her selfe, surely this fruit is faire to looke to, it hath a good coulour to the eye, and it is like the tast will be pleasant to the mouth, and then I shall get well by it, for I shall get much knowledge, and bee made like God, so that my state shall bee mended, for this the Diuell had perswaded her off: then shee fals to eate the forbidden fruit, and to tempt her husband, and to doe any thing that the Diuell would tempt her vnto, and feares God no more then if she had bene sure there had bene no God. Wee must forgoe our fleshly wisdom, and forsake our carnall reason then, if euer wee will feare God, and not consult with flesh and bloud, for if we doe, that will draw vs farre inough from God, and make vs neuer regard him. The second thing that we must doe, to obtaine true feare of God, is to aske it of him, to confesse that in our selues, we haue no true feare of God; but are altogether prophane: as *David* speakes of vnregenerate men, that they haue not the feare of God before their eyes, but thinke that there is no God, and liue as if there were no God; wee must then confesse and see our owne wants, and intreate God to supply the same, to put his feare in our harts, especially since hee hath promised this to all his elect; and in his couenant hath said, that he will put his feare in their harts that they may feare him. And he hath bestowed it also vpon others of his children, as on *David*, for hee saith that he did feare and tremble before the iudgements of God: and if we aske it God according to his owne couenant, and according to his former dealing with other of his children, will bestow

bestow it vpon vs.

The last meanes to obtaine this holy feare of God, is often to thinke and meditate vpon Gods fearefull iudgements, which he hath executed vpon sinners, for this will breed in our harts a sence & awe of his Magestie: as to thinke that God did not spare the Angels, being more excellent creatures, and farre exceeding vs in glory and strength, but when they forsooke their place that their creator had set them in, & rebelled against him, he cast them into hell, into extreame & miserable torments; & keepes them fast linked and tied in chaines of darknesse, for a wonderfull great addition of paine, for all their sinnes at the last day. So vpon the olde world, when they forsooke God, and the law of God, and grew to be earthly minded, and to set their harts altogether on the world, not regarding God nor religion. In this generall apostacie and departing from God, hee sent a generall floud, which did ouerwhelme and drowne them all, so that they could not escape his hand of iustice. So on Sodom and Gomorah, when they grew filthie & prophane, and were full of idlenesse, and abusing the good benefites of God, he rayned fire & brimstone from heauen vpon them, and deuoured them all. And in all times, what citie, or perticuler person, or countrie did grow sinfull & stubborne against him, hee grew terrible and shewed himselfe terrible, by his feareful vengeance and plagues vpon them. Thus the often meditation and dilligent pondering on Gods threatnings and curses, and the most certaine & fearefull execution of them vpon impenitent persons, will soften our harts, & draw them more & more to stand in feare of this great God. And if we will thus deny our selues, and our fleshly reason, and pray vnto God for his feare, and labour to kindle his feare in our harts, by calling to remembrance his fearefulnesse, and just, and terrible vengeance vpon those that haue not feared him: this will at lenght bring our prophane harts, to some dread and reuerence of Gods holy Magestie.

The next vse that we may make, is for the comfort of those of Gods children, that can in some measure bring their flesh

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to feare and tremble before God, and to stand in awe of him, this will certainly bring all happinesse vnto them, and those that can doe so, they may be assured that whatsoever affliction they be in, it shall either be remoued, or be so sanctified and blessed vnto them, as they shall beare it with much comfort & profit. As Ps. 112. ver. 2. *His seede shall be mightie vpon the earth.* Seede mightie, will we think? how can that be, what haue they to make them mightie? what hath he to leaue them? how can they be mightie, when he hath nothing to bestow on them: yes he hath enough, for so he ads, his children shall be blessed. It is not lands and liuings, & great possessions that make ones children great, for one may haue them and yet he hath no promise, but that himselfe and his children shall haue the curse of God vpon them while they liue, and be cast into hell fire and everlasting damnation when they dye. But it is the feare of God that makes a man happie himselfe, and that will leaue a good and happie state vnto his children after, for this brings the blessing of God vpon himselfe, and vpon his seed after him, that they shall continue happie so long as they continue fearing God. But that we may not deceiue our selues and think either that wee haue not the feare of God at all, because wee haue it not perfectly, though we haue it in some good measure, or else think that we haue it when indeed we haue it not: It is good that we consider some marks whereby we may know whether we haue indeed this feare of God or no.

One true note of the feare of God is, to feare the word of God, as *Isaiah* saith, *Heare the word of God ye that tremble before him.* As if he had said, I would that all myne hearers would profit by the word of God, which I speake vnto them, but I know that none will make vse of it but onely those that feare him; as also the prophet *Habakkuk* sayd. *That when hee heard Gods threatnings, he feared, and his belly trembled, and rottenesse entred into his bones, and he was wonderfully dismayed and terrified.* If then the threatnings of gods word can affright vs, and make vs tremble, and affrayde, to doe those things which he hath forbidden, or if we haue sinne, they make vs confesse
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our finnes, & hūble our soules before God for mercie: this is an vndoubted token of the feare of God. But if one will say that he feares God & reuerenceth the magestie of God, but for his word let God threaten as much as he will he cares not for it, let the Minister denounce gods Iudgements and curses vpon him, and against him, he is a sleepe, and it doth not awake nor prick him, he neither hath any touch nor feeling of it, but lets it passe without any regard; it is most sure that such an one for all his sayings hath no feare of God in his hart. According as God complaines, by the prophet *Amos*, *That if the Lion did roare, all the beasts of the field would tremble:* but they were more beastly then beasts, & so sencelesse, that let god roare & roare againe as loud as he would, yet they cared not, nor were not a whit afrayd; so that the verie beasts gaue more reuerence to the Lion then they did vnto God. If we heare the threatnings of God denounced powerfully against couetous & deceitful & cruel persōs, & against such as break gods saboths, against earthly minded men, that set themselues wholly to root in the ground, & to seeke for fleshy things; If we heare these threatnings, & beleued that they were true, when we finde them in our selues, how could we choose but feare & trēble. But herein most men bewray their monstrous & shamefull hipocrisie, that if a great man, some king, or prince, did but threaten that they should be put in prison, & lye in prison all their life, or that they should be put to death, they would shake euery joynt, & shew their feare in their face, that no man could make thē merry, in such a case, but they would lamēt & take on vnmefurably. But let god threaten & protest that he wil curse them & damne thē, & cast them into hel for euer, it neuer feares thē, they can go about as merely & cherfully as though ther were no danger: yea, they will make oft times a mock, & a scoffe at those iudgments. What a most plain & palpable dissembling is this, that men wil pretēd to feare god aboue all, & yet will be much more afraid if a man do but threatē to turne them out of their house, then if god threaten to turne them out of heauen to be in hell for euer: that one angry word of their lād lord wil feare thē, but twēty threatnings out of the

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the scripture of God, will not moue them one whit, nor worke the least sorrow in them. By trying our affections to the word of God then, we may see our affections to God himselfe; either in loue, for he that loues Gods word most, may assure his soule that hee loues God best: or in feare, for hee that most trembles and is most humble at Gods threatnings, hee carries the greatest reuerence towards God himselfe, and so that he that puts greatest confidence in the promises of God, doth most faithfully trust in God.

Another sure badge of this true feare is, that it will make one depart from euill, it will not make him onely confesse & say, indeede it is naught, and it is my fault and my nature, and I would I could leaue it, but it will worke a seperation betwixt sinne and the soule, so that it will depart from euill, what danger so euer seeme to ensue vpon it, and he will not be alured by any reward to commit sinne. In what measure the feare of God hath seasoned the hart, in the same measure it will worke this departing from sinne: as we see it plainly proved by the example of the three children. The case stood thus with them, that either they must bow to the filthy idoll which was before them, or burne in that flaming fornace, which was prepared for him that would not; either they must purchase and procure the wrath of God, or suffer the wrath & displeasure of *Nabuchadnezer*, but hauing the feare of God within them, it gaue them courage and boldnesse, that they feared not *Nabuchadnezers* threatning and power, but stood resolute for the cause of God, and shewed the King plainly that they would not dishonor God, to please him, or for his anger if god would they knew that he could deliuer them, if he would not yet this they let him know, that they would not incurre Gods anger, and danger of euermore death, for feare of any bodily death. But on the contrary side, so farre as any man hath not the feare of God, but feares man more then God, then they will vpon euery occasion runne to euill, as if one be in some fault, that he thinks he shall be punished for it, then he will help himselfe by lying, and thinks that he hath made a very
good

good shift, if he can escape by that meanes, this is now to make man a god, and god an Idoll, when one will seeke to make the face of man milde and gentle, by making gods face angry & frowning. So those that when they be in distresse and in some neede by pouertie, will venture to help themselves by breacking gods saboth, & taking time from his worship to labour for their owne gaine: this is plaine, that they feare the feare of the wicked, and doe not make God their dread, for if they did, it is most sure, they would depart from euill. So he that feareth god, no hope of promotion or outward benefit can make him consent to wickednesse: as *Ioseph* might in likelihood haue ben a great gainer, and gotten much promotion, by yelding to the wicked and filthie allurements of his mistresse: yet he would not giue the least mark of consenting, because he was afrayde to sinne against god. So in *Isa. 51. 12.* *Who art thou that fearest mortall man, that must be giuen to the wormes, and forgettest thy God that did spread out the heauens.* The great feare of mans power ariseth from the forgetting of gods free power. When one is in such a terrour of man that is but dust, and cannot defend himselfe against the wormes, but they shall creepe in his bowells and eate vp his hart, will he nill he, it comes from hence that one doth quite forget that there is such a God as was able to make heauen and earth of nothing, and that hath fearefull iudgements layde vp for sinners, and then indeed he feares man, and then he will sinne if he bid him, and rather be so seruile to his master and superiour, as to breake Gods law, then to beare his anger and chiding or correction, and if man bid him doe any thing, he will doe it, though God bid him doe the contrarie. Therefore in the Reuel. when he reckons vp a great rable of reprobates, and the whole host of damned sinners, he puts the fearefull in the verie forefront of them, and makes them the captaines & ring-leaders of all the rest, those which be fearefull & not fearefull; that be not fearefull to displease God & breake his law, but herein they be audacious and impudent, but for any good seruice of God, they be afrayde to doe it. They be afraid to keepe the saboth, or

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goe to heare sermons, least they should be accounted to pre-
cise: they will not serue God, least their old acquaintance and
friends should forsake them, & least their neighbours should
mock & laugh at them; they feare least they should be jested
at. This dastardlinesse and coldnesse to doe good, but courage
and readinesse to doe ill, that if men doe but hold vp the fin-
ger, and the basest and most abject persons in a country, doe
but speake a word or two, he may allure and perswade them
to drink & swill, and breake the sabbath, and such other filthie
sinnes which they haue promised to forsake, and God hath
threatned to punish; shewes plainly, that they be voide of the
true feare of God.

The third and last note of the true feare of God is, to
delight in Gods commandments, to walke in his wayes, as he
saith, *Blessed is the man that feareth God, and delighteth greatly
in his commandments.* He that hath no delight to walk in gods
waies, but in his owne, & hath all the pleasure in talking of his
owne commoditie and profit, not of Gods lawes: as though
himselfe were the god to be serued, and lust had the foueraign-
tie and command of his hart and not God; such an one hath
not the feare of God, but if one delight to confesse of gods
law, and take his greatest pleasure in speaking and thinking of
Gods commandments, such an one may conclude with him
selfe assuredly, that he hath that feare of God in his hart, which
will keepe him to euerlasting life, so long as hee keepes and
embraceth it.

Hence then the best man in this world may learne to con-
fesse his owne weaknesse, and to acknowledge the wants and
defects of this feare of God; for that so much feare of death
and of pouertie, and of disgrace, and of men, shewes a great
emptinesse of the feare of God. This trembling at mens thra-
tunings so much, & at gods threatnings so little, that is in all men
by nature, the great feare of loosing earthly things, and little
feare to loose heavenly things, the much delight we haue in
matters of this world, and little delight in the law of God, te-
stifies to our faces, & shewes plainly that we haue but a verie
little

little sparke of the true feare of God, those which haue most of it. These wants we must see and confesse, and runne vnto Christ Iesus that made a perfect and absolute satisfaction, that he might supply our imperfections, and then of his fulnesse we shall haue enough to fulfill that wherein our selues came short.

Thus much of the true & holy feare that God commands, such a feare as being joyned with loue and proceeding from it, makes vs loue him more, and more obey him.

The next and last dutie commanded in this first commandement, is to trust in God with all our harts, to put our full confidence, and relie wholly vpon him, and him alone.

This is commanded. *Prou. 3. 5. Trust on God, with all thine heart, and leane not to thine owne wisdom.* Though thine owne reason tell thee, now that I haue great prosperity, and the world at will, I shall bee safe, yet trust not to that, but make God thine onely stay. So *Iere. 17. 7. Blessed is that man that trusts in God, and makes him his stay for hee shall be like the tree planted by the water side.* Hee shewes that hee that trusts in God, shall be blessed of God, so that he shall be still in a flourishing estate, vvhether hee, i. stirres or alterations and changes others feelee, hee shall bee well still, for he shall be alwaies fruitfull, and indeede this is the onely happinesse of a christian to bee fruitfull in good workes, and this is the miserie of all miseries, to be barren in good workes, that pincheth his hart, & is as a scorching heat indeed, but so long as one trusts in God, hee shall be kept in the spring still, it shall be no winter nor fall of the leaues; Faith makes a perpetuall spring time. So hee saith in the *Psa. Trust in God, and hee shall giue thee thine harts desire,* hee that would haue what he can wish or desire, let him trust in god, for this intitles him to all gods promises, yea it giues him intrest to god himselfe, and hauing him, hee can want nothing. The meanes how we shall come to this trust in god, is to meditate on his power, to know that he is able to help vs, though we haue all the world against vs, and contrariwise that vnlesse God doe help vs, all the world, and all the helps in the world, shall bee no furtherance vnto vs. Then also to consider his

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mercy, that hath deliuered other of his children, when they were in as great necessitie, and when they were drunken with gall and wormewood with sore and grievous afflictions, hee hath made them sober with true comfort and consolation. These meditations often arising and nourished in our harts, will bring vs at length to leane to him, and build onely vpon him, that is the sure and vnremoueable foundation.

The vse of this is, to teach vs to get this confidence and trust in God, that so wee may haue our harts desire, and may alwaies flourish, that though heat come, though temptations and calamities befall vs, and all things seemed to be tumbled and cast vpside downe, yet wee bee in safetie, for no man is hurt till vnbeleefe and distrust hurt him, if the soule bee not hurt by vnbeleefe, all other things are so farre from hurting vs, as that they shall do vs great good. Now the markes whereby we may know that wee doe in deede, not in word onely, trust and relie vpon God alone, are (that we may name some of them) these: first to vse all good meanes faithfully to serue Gods providence, no man is more diligent in putting all good meanes in practise, then he that hath a most constant & firme faith in God. As we may see that in *Iacob*, hee had a promise that hee should preuaile with men, sith he had preuailed with God, and that hee should not now bee called *Iacob* any more, one that takes men by the heele, but he shall be called *Israell*, one that so wrestles with God, that preuailes with him. When *Iacob* receiued this promise, and did fully trust in God for his deliuerance, yet hee was slacke in providing all things that might pacifie *Esau*, nay who could haue vsed more wise and good meanes then he did, but still honest meanes, for straight he sends him a present to assuage his wrath, and sends them out all together, but sets a distance twixt one and other, that so this pause might make him digest them the better, & his wrath might by little and little goe out, otherwise the flame might haue bene so great, that it would haue made him deuoured & consumed all, if they had run to him all at once, and then hee bids them all to make legs, and doe obeyance, and call him
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my Lord *Esa*, in great wisdom and discretion: for giue a couetous man wealth inough; and an ambitious man honour inough, and you may leade him whether ye will. So did *Paul* likewise, when God had promised him to bestow vpon him all that were in the ship, hee would not neglect the meanes, for when the marriners would craftily haue gotten them away, in the boat, he would not suffer it, but tels them, that if they went away, they should bee all drowned, and so they should indeed, for as God had appointed to saue all, so hee had appointed to saue them all together, and by those meanes. So for our feeding, hee that would say, hee trusts that God would feede him, yet would not stirre his hand to put meat into his mouth, all men would say that hee counterfained, for hee that trusts that God will feede him, will eate that meat which God hath appointed to feede him. So for that man which hopes for a crop, hee will not sit at home and be idle, but hee that trusts that God will giue him a good haruest, will vse all meanes, he will plow, and sowe his ground, & leaue nothing vndone, and he that vseth this meanes in conscience to God, shewes that he doth trust in God. So for the soule, if you say I trust God will giue mee euerlasting life, and saue my soule, then you will pray, then you will heare the word, then you will meditate vpon the word, and receiue the sacraments; otherwise, if you will persecute the ministers of God, and bee troublesome to those that teach you, and care not at all to pray, or doe any such thing, these words bee but winde, you doe not trust that God will saue your soule, what euer brags you make. And in truth though there bee many among vs that will say, they trust to bee saued, as well as the proudest (as they that be proud themselves, alwaies thinke that other men are proud) yet they doe but deceiue their owne harts, they haue no faith in God for their saluation, for if they had, they would pray, and confer, & meditate, & keepe themselves vnspotted of this wicked world, and doe other things which God hath appointed as meanes of saluation, and hath no more promised to saue any without them, then that any should be fed without foode.

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A second note of this true confidence, is not to be discouraged, when we want the meanes, as when we haue them, we will not trust on them, so when we want them, we will not be dismayed, if we put our confidence in God, for the hart is neuer dismayed till the hope bee gone, and if God bee our hope, then so long as he remaines, our comfort remaines. But this is the miserable corruption of our nature, that if all these outward things be gone, then we sit downe discontented and discouraged, and thinke that our case is desperate, and we are vndone, but if riches and outward matters flow in, and wee haue the world at will, then as the rich man in the gospell we say, though not in word yet in deede, *Soule take thine ease, now thou hast store laid up for many yeeres.* And why would he giue his soule allowance to take it ease, not because his hart was full of gods promises, for that had beene a good reason, and a sound rejoycing: but because his barnes were full of corne, and this was to withdraw his hart from God, for who euer promiseth himselfe more safetie one whit for his vwealth, makes an idoll of his wealth, and sets it in the roome of God.

Therefore *Iob* proues by this, that he did trust in God, for he did not greatly reioyce in it wealth, hee was not verie glad that he had much gold, and many cattle and groundes, for he knew God did not loue him one jot the better for all that, nor all his wealth could keepe one crosse from him, or prolong his life one minute of an howre, and therefore he did not much reioyce to see these thinges come in by heapes, and so when all was gone, hee had soone made his accounts, *God hath giuen, God hath taken, blessed be the name of the Lord,* when I had them I was not the better, I did not trust in them, and therefore now they are gone, I am not much vexed, it was no part of my greatest happinesse to haue them, nor is no part of my greatest sorrow that I haue so suddenly lost them. But this our discouragement and whining and murmuring, when we want the meanes, shewes that we trust not in God, but in them, for if we liue at Gods finding, who must provide for vs, no mans life consisteth in his riches saith Christ, if God bee
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our father and he must find vs, why are we not content with his promise? what though he keepe things in his owne hand, because we know not how to vse them. But this is the matter we would be our owne gods as it were, & be at our own finding, & in this matter we be farre more foolish then our owne children, for they keepe no stirre, and doe not trouble them selues to think how shall I doe to bring the yeare about, how shall I get prouision for the next yeare? or what if ill weather come, and so many doubts, but they are merry and fresh, and thinke not of these matters, but make account that their fathers will see them provided for, and will not suffer them to want any thing, and therefore when they neede they goe to them, and make account that all is well, & they shall haue it. And why should not we do so to God, if we did in truth as we say we doe, account that hee is our father, and trust vppon him, and giue but so much credit to him as our children doe to vs, why should not wee thinke our selues sufficiently provided for, if wee haue his promise, if wee could indeede come to make him our trust, thus we should vnloade our harts of much discontentment and disquietnesse, and liue farre more cheerfully, then now, by reason of our vnbeleefe and distrust wee doe, or can doe.

The last signe to know whether we trust in God or not, is to examine whether we seeke his loue and fauour, for that vvhich any man makes his trust, that he doth most labour to obtaine. What doth any man speake of most in the day, and thinke of most in the night, and seeke after most in all his life? If it be lucre? then hee trustes in his lucre. So that man that placeth his happinesse and seekes his felicitie onelie in pleasure, he will most seeke and strue to get his pleasure, and is most vexed if it be taken from him. But if one trust in God, then he would most labour to get the loue & fauour of God, because he knowes he can haue nothing from him selfe, or any other, but onely from gods, as in Ps. 62. 11. 12. Hee sets downe two causes why we must not trust in man nor riches, that is, in any out ward thing, for power belongs vnto God, & mercie belongs

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belonges vnto God: All the men in the world, and all the riches in thee world, haue no power to helpe vs, vntlesse god put it in them, for all power is his owne, and so for mercie, there is no kindnesse in any man or angell which they haue not from God, no man nor angell can shew vs any kindnesse, vntlesse God giue them that kindnesse, and if they doe, wee must confesse that it comes from him. Since then all power is reached from Gods hand, and all mercie is deriued from him, that nothing either can help vs, or if it could, yet would help vs, but so far as he puts both the power and will into it: therefore those that beleue this, cannot choose but seeke Gods fauour, for then they are assured that nothing can be able to hurt them, yea, God can make all things, so far as it is profitable, willing, and readie to doe them good.

So much concerning the first commandemēt, which shewes vs whom we must worship, namely God, and wherein this worship consisteth, namely in a sound knowledge of him, & from this knowledge, in louing and fearing and trusting in him, with all our hart and soule. Now followes the second commandement.

Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in heauen. &c.



IN all which commandement is shewed by what outward meanes we must worship God, namely, not after the inuentions of flesh and bloud, but after the commandement of his holy word. The commandement containes a prohibition, in these words, *Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing in heauen above, or in the earth beneath, or in the waters vnder the earth, thou shalt not bow to them, nor worship them.* These words containe the prohibition, forbidding vs to haue any Images to represent God, or to help vs in his worship, or to haue any superstitious or will worship, thereby to please him the better. The reasons ratifying the prohibition,

tion, are two, one drawne from the vengeance of God against Idolaters and superstitious persons, in these words, *For I the Lord thy God am a Iealous God, visiting the finnes of the fathers upon the children, to the third and fourth generation of them that hate mee.* Shewing Gods power in that he is *Iehonah*, and a strong God, as the word signifieth, and his will that he is a jealous God: the similitude is taken from a jealous husband that can abide no light behaviour of his wife, but he will be reuenged on it. So God cannot endure that any one that is his should once looke to Images, or superstition, for if any doe, as by reason of his strength, he is able, so he is willing also to reuenge it on the sonnes, and sonnes sonnes, to the fourth generation of such as doe it.

The second reason is taken from the reward that God will bestow vpon all such as worship him purely, hating Idolatrie and false worship, that he will not onely blesse them, but theirs, to a thousands. Neuer forgetting to shew mercy vnto those that worship him purely, so that all their posteritie shall fare the better for them.

Thou shalt not make to thy selfe any graven Image, nor the likeness of any thing that is in heauen above. First, in that God doth set downe so largely and so plainly, & in so many words this commandement, he shewes how exceeding readie vve are to fall into the breach of it. Hence then we may gather this doctrine, that our nature is wonderfull prone to Idolatrie, and we are verie apt and readie to worship God falsely and superstitiously, for if it were not so, then why vould not God content himselfe to be as short here as he is in most of the rest: but we see for this and the saboth, how largely he sets them downe, & how he mounds and fenceth them on euerie side, with strong reasons, which doth declare that he knows vs verie willing on any least occasion, to breake out from keeping of them: as we may mark here. First he saith, *Thou shalt make to thy selfe no Image*: No, might some carnall man say, indeede vve will make no Image of any earthly thing, for these cannot set out God well enough, but for heavenly things, those be more excellent,

cellent; therefore to prevent this, God shuts out all excuses, & saith, that no man must make the Image of any thing in heauen, or in earth, or in the sea, or in any place vvhatsouer. But yet flesh would shift and say indeed it is true, vve must make no resemblance or Image, or peece of an Image of any thing, but this is ment that it must not be done to that intent to giue any diuine vvorship to the Image it selfe, and to honour that as God, but vve may make these Images to help vs in vvorshipping God. Nay, saith God, thou shalt not bow downe nor vvorship them. j. neither giue them the greatest honour nor the least honour, nor any honour at all: so that God meets vvith euerie obiection, that our flesh might haue no pretence of breaking this commandment, left it.

Then the grieuous threatning that God vseth to affright men from it, shewes that they are easie & vvilling to be drawne vnto it, and that there is a strange promise and inclination in euery mans nature, to this sinne of false vvorship. So in Deut. 7. 25. 26. God labours vvith the people of Israel there, that they should not in the land of Canaan vvhen they met vvith Idols couered vvith gold and siluer, couet or touch one parcel of the plate, or meddle vvith it, for if they did, it vvould insnare them, it vvould make them remember the Idol, & from remembering fall to liking, and at length to vvorship it; therefore it is an abomination to God, and he that vvill keepe a peece of gold of the Idoll, it is the next vvay to make him grow a vvorshipper of the Idoll, vvich that God is so carefull to remoue the least occasions, that might draw them to Idolatrie, shewes that men be vvonderfully bent and enclined to this idolatrie that God hates; and this appears by the example of the children of *Israel*, vvich vv ere the church of God, and the seede of *Abraham*, for, for all the vvorld else, there vv as nothing else but false vvorship, & the vvhole earth vv as ouerwhelmed vvith a sea of Idolatrie; but these Israelites vv ere but a vv hile among the *Egyptians*, and vve see how soone they vv ere infected vvith their disease, but vvhen God had puld them out of that hell of the vvorld, that vv as so full stuffed vvith all such abomination, & brought

brought them into the vildernesse, vwhere they vvere alone, & no people else to prouoke them to it; yet vwhen *Moses* that restrained them vvas away but fortie daies, then they tooke libertie, and the lust that had bene smothered by his presence, now brast forth, and they gaue themselves & all that they had most part of them, to Idolatrie, and to a calfe. And after vwhen God had brought them into the land of promise, and they had bene ther a vvhile, they could no sooner haue any little space of prosperitie and ease, but presently they runne a madding after the Idolls of the land, so that God vvas faine almost continually to keepe them vnder vvith affliction and trouble. And then after vwhen *Dauid* & *Salomon* had raigned, one vvould haue thought that in that space all reliques and remembrance of Idolatry had bene quite banished & swept away, so that no man should euer haue perswaded them to fall to vvorship calues againe. But no sooner had *Ieroboam* parted vvith the house of *Dauid*, and set vp two calues, but vvithout any stay the vvhole tenne tribes generally became vvorshippers of calues, so that the two calues vvich he set vp, could doe more harme then all the good instructions and examples that vvas in the dayes of *Dauid* and *Salomon*, could doe good to keepe them from Idolatrie. And vwhen *Rehoboam* had a little ease, he began to set vp Idolatrie, and then the people quickly yelded vnto him; so that both *Israel* and *Judah* vvere quickly polluted and ouerrun vvith false and Idolatrous vvorship. But after vwhen *Hezekiah* came, hee vvas a good man and stood for Gods vvorship, and so neere as he could, swept away all monuments of the Idolatrie of *Judah*; yet shortly after, vwhen *Manasses* came vp, the people vvere turned the vvrong way againe, and then they grew more mad then euer before; for then he would kill all that would hold vp their heads for Gods true vvorship, and would not yeld to his inuention, so that he fild *Ierusalem* with innocent bloud, from corner to corner. So we might see it among our selues in popery, no wal or window, or house, or church, but it was ful of Idolls, for when God withdrew the light of his spirit a while, all was ouerwelmed with Idolatrie; so prone is our nature to this

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spirituall whoredome.

The vse of this is, to teach vs to auoyd all meanes and occasions that may draw vs vnto this filthie sinne. In which thing when *Salomon* was not verie circumspect, but would marry with superstitious wiues, how quickly did he grow superstitious like them. And *Amaziah* when he had overcome the *Edomites*, & put them to flight, so that they were constrained to leaue their Gods, and flye for their liues, yet the verie looking on these Idolls did infect him: for as the eyes of an harlot, and looking on her will infect one with vncleannesse, so the looking on an Idoll will pollute an ignorant and blinde hart, and bring it to confusion. But *David* did otherwise, for when he was following the *Philistines*, and had them now in chase, so hard as they were driuen to leaue their gods and runne for their liues, yet he left pursuing them, and had rather stay, for he found a greater work then slaying his enemies, because he knew that such was the corruption that was in his men, and himselfe, as that these Idolls might haue done them more harme, then all the *Philistines* could; and therefore that none might be infected and corrupted by them, he and his men tooke them all & burnt them with fire.

Therefore if wee haue any care of our selues, and to keepe our selues from idolatrie, beware of the companie of idolatrous persons, for as an honest & chaste woman cannot bee long in the companie of adulterers, but shee shall be stayned with their impuritie, and shall get some blot by their filthinesse, so it is impossible that one should conuerse long with idolaters, and not get some taint of their superstition. For as an adulterer will first strue to draw the wiues minde from hir husband, and accuse his lawes and dealings as hard and vniust, and afterwards endeauour to draw to his owne lure, so it is with these spirituall adulterers, first they will doe what they can to bring one in dislike with Gods pure seruice, & with his ministers & ministrie, as indeede our loue of Christ, and his word, and ministers is not so hote for the most part, but that a few idle clamors and false accusations will quickly coole it, and then haue-

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ing drawne vs from the true worship of God, wee are easely caught and perswaded to any thing, so that no opinion can be so fantastlicall and hereticall, but if the author of it can bring vs in dislike with Gods seruice, and his ministers, wee shall bee ready inough to imbrace it, and to follow it. But sith our nature is so prone and inclinable to this sinne, wee must not come in the companie or place where idolaters and idols bee, nor let our eyes once looke vpon them: for if wee doe, it is to be feared least that which hath poysoned and infected others, may poison and infect vs also.

Also this serues to confute the rash boldnesse of many, that nothing considering their owne nature, nor the filthinesse and poison of idolatry, dare say that none shal be able to infect them or hurt them: indeede many may say to their shame, that none shall make them worse, for howsoeuer, it cannot be but some addition will bee to their sin, yet they be so bad already, that they can hardly be made much worse by any companie, yet many such there be, so bold & foole-hardy, that thinke it a childish thing to feare, least one should be drawne to worship an idoll; what should I bow to an image, or looke for any good from a stocke and a stone? but what will they say of *Salomon*, was hee a foole? did hee want wit? nay hee was fild full of all wisdom, and was beloued of God yet when hee would be familiar with idolaters, he could not keepe himselfe, but he was ouertaken with idolatrie. And *Amaziah* a man in the beginning of his raigne, that walked outwardly in the vvaies of God, and was for other matters a good and valiant prince, when hee would but looke on these adulterers & idols, he was caught, though it seemed he had many things to keepe him back, for he had then experience of their weakenes, how that they could not help the Edomits, as after the Prophet tolde him. Therefore this is not courage in many, that will not care to go into the houses of idols, to looke on the, & gaze on their ornaments & pictures, they are not afraid to go to see & heare the masse, & such like things, indeed a vagrant & a runnagate, that hath nothing, cares not whether he goes, it is all one

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with him to goe by night or by day, to goe in the most dangerous places as the safest, not because he hath more courage & strength, but because he that hath nothing, can loofe nothing, and so these vagrants and runagates in religion, that haue no pietie nor feare of God, they care not to bow and stoope and doe any thing to idols, but he that knowes his owne frailtie, and his nature what it is, and hath any thing to loofe or keepe, will take heed and beware in what places and company hee comes, least hee take hurt and infection by them. For men must not thinke that ministers haue least strength & courage of any other, or are the most dastardly and weake men, because they vvill not willingly come in ill company, & among ill persons. & heare ill words, but they know the curse of God on those that doe so, and they know their owne weakenesse and frailtie, and in this regard, as euery one hath more vertue and more godlinesse, so he will more beware of any thing that may hurt him, or infect him. So much for the generall, in that hee stands so largely in forbidding all manner of idols, and all manner of vvorship, shewing how apt wee are to seeke shifts in this point.

Thou shalt not make to thy selfe any idoll.

IN that God first forbids the making, then the worship-
ling of idols. The doctrine that we learne from hence is, that
he that would auoide idolatrie, must auoide idols, as in the cor-
porall marriage, those that would auoid adulterie, must auoid
adulterers, so in the spirituall marriage those that will keepe
themselues from idolatry, must keepe themselues from idols.
Therefore the holy Ghost himselfe 1. Iohn. 5. saith, *Babes bee-
ware of Idols*, meeting with a secret obiection that might bee
made. Indeede I hate idolatrie, but yet to haue idols, to put me
in minde of God, and to beautifie the place, that I trust is no
such perill? Yes it is, beware of idols, if you will be freed from
idolatrie, put away all prouokements and inducements to it.
Now of these idols some are more damnably blasphemous, &
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most directly against this commandement, and those are such as are made to represent any of the three persons in Trinitie, the Father, Sonne, or holy Ghost, and these what euer pretence or purpose one hath in setting them vp, are simply euill. Therefore Deut. 4. 12. *Moses* shewes the people, that vwhen God came purposely to shew his power neere vnto them, and to speake in their eares, yet hee shewed no image nor resemblance of himselfe, but onely they heard a voice; and therefore in any case they should not goe about to make any image to represent God vnto them. So Isai. 40. 18. *Whereunto will yee liken mee? what similitude will yee make of me?* There he shewes the cause of making of images to resemble God, is because we cannot conceiue of him, and his greatnesse so as we should, for if heauen and earth, and all things in heauen and earth be compared to him, they are not onely nothing, but lesse then nothing, and therefore what thing can they finde to set forth Gods Magestie, what comparison is betwixt a spirituall substance and a bodily; betwixt a thing infinit and finit, betwixt that that containes all things in himselfe, and that which is lesse then nothing. Therefore it is a blasphemous debasement of his Magestie, and lifts not vp our harts vnto him, but drawes downe our harts from him, to conceiue carnally of him, as of those things which we see. If we should see a man haue snakes and toades and adders in great account and reuerence, and if wee aske him why he gaue such honour to these things, why, because I set them vp as pictures of my prince, I but is there no other thing to set out your prince? these be not fit things nor comely, to put you in remembrance of your soueraigne, who will not say, that this were a great disgrace to the prince: But now, there is a thousand times more agreement, betwixt the greatest prince and a toad, then betwixt God and an idoll: for the toad is a creature of God, as well as the prince, but an idoll is the worke of mans fingers; a toad hath life and sence excellent gifts, and wherein it something resembles the prince: but to set God out by any Idoll, him that is infinit in wisdom by a senseles thing, him to the workmanship of

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mans hands, that cannot sufficiently bee conceived by all his owne workes, what a shamefull and miserable disgrace is this vnto his Magestie: but yet heere ariseth an obiection, that some make; indeede for God the Father, and the holy Ghost they bee spirits, and cannot be represented to vs, by any thing, but what say you of God the Sonne; hee tooke vpon him the nature of man, may not one make an image of him? But to this vve may answere, that it is vnlawfull to make an image of Christ, because we cannot choose but in painting or making any image of him, wee must needs leaue out the chiefe part of him, which is his diuinitie, for it is the Godhead that makes him to be Christ, and what is this, but to seperate those things which God hath vnseperably ioyned together, which is accursed, and in so doing, what difference doe we make betwixt Christ and the theefe that did hang vpon the crosse with him, that therefore is a vvretched resemblance, but if vve vvould see an image of Christ, looke vpon poore christians, that walke vp and downe amongst vs, for they be flesh of his flesh, & bone of his bone, & there is some resemblance of him, for they haue a body and a reasonable soule, as hee had. But for the Idoll, he that vvill say hee can be better put in minde of Christ, by gazing vpon a picture painted on the vvall, or an image hanged vp in some place, then by looking on poore christians, for whom Christ shed his bloud, and in whom hee dwels continually by his spirit, he shewes himselfe to be a blinde and ignorant man. Sith then Christ is both god & man, and the maine thing that makes him Christ is his godhead, let vs know that it is a wicked impietie to make an image of Christ, sith we can no way resemble that, that makes him Christ. But if we vvould see God, & see Christ, let vs looke one him, according as hee hath reueald himselfe in his word, for so Christ is cald the engrauen forme of his father, that as he which would know what is grauen on the scale, neede but looke vpon the waxe, and there he shall see it: So he that would see God, let him looke on Christ as he is set out to vs in the word, and there hee shall see his power, his wisdom, his mercy, his truth, & all his properties. So much, of the

the first and most notorious kinde of idols. Another kinde of idoll there is, not so presumptuously wicked, & in such an high degree of impietie, and that is to make an image or picture of gold or siluer or wood, or any such matter, to be put in mind of God, & helped the better to worship and serue him. For this putting in minde, God hath shewed what an idoll will put one in minde of, and what an image will teach, Habak. 2. 18. *What profiteth the image? the maker thereof hath made it an image, and a teacher of lies.* Hee shewes indeede that images be teachers, and as they call them lay mens bookes, but then hee shewes what lessons they teach, namely lyes, and then in the next verse, hee shewes vwhat one shall get by being a scholler of these teachers. viz. the curse of God: for so he ads, *Woe vnto him, that saith to the wood arise, and to the dumbe stone arise, it shall teach thee,* I but will some say, no man will be so foolish as to say to the stone arise: But indeede they doe say so, for in that they kneele downe to them, and knocke their breasts before them, and creepe vnto them, all this implies that they hope to speede the better by that wood, or stone, and by that meanes to get themselves some good: and this is all one, as if they should say arise, awake and goe. We would count him an absurd fellow that vwould say, I vwill goe to yonder stone, and speake to it, and intreat it that at my request it vwould walke vp and downe a little; but now vvhosoever goes to it, kneeles before it, kisseth it, set a candle before it, or any such like, is euen as absurde, for in so doing he shewes that he thinkes that stone can arise, and hath some power to blesse him, & do him good, therefore God giues him his vvages for his worke, and saith he is accursed.

So in 106. Psal. from 35. to 39. ver. Hee shewes the cause, progresse, and reward of this idolatrie in the Iewes: they mingled themselves with idolaters, vwhat came of that? then they learned their manners, and vwhat then? that vvas their ruine. There hee shewes, that they did not root out idolaters, as God commanded them, but would grow in acquaintance with them, and by that meanes learned their waies, and their manner of

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seruing God, till at length they became so zealous & so hot, as that they would offer their owne children to the idols, indeede to diuels, for they would imitate *Abraham*, & that which he was content to haue done, that they wold do indeed, he was willing to offer *Isaac* to god, but they went further, they offred the vp indeed to their idols, & so thinking to please God, they did that which hee abhorred, & therby defiled and stained themselves and the land, for as Gods ordinances doe cleanse & purge men, so the inuentions of the flesh doe polute and defile, and heere-vpon his wrath flamed against them, so that hee gaue them vp to their enimies that hated them, because they gaue themselves to that which he hated. So *Psa. 135. 15.* *The idols of the heathen are siluer and gold, euen the worke of mens hands,* they bee but the wormanship of man at the most, and therefore inferior and lesse then men, for alwaies the worke is inferior to the maker of it; and then he describs them, *They haue eyes and see not, eares and heare not, feete and goe not, &c.* And so saith hee, *are those that make them, and those that trust in them,* j. hope by their meanes to fare the better, thinke by kissing, knocking, kneeling, &c. vnto them, to get any good; Idolaters and idoll makers, will you know what they be? they haue eies and see not, eares and heare not, mouthes and speake not, they haue no vse of soule or body, for if they had they would neuer bee so base minded, as to hope for any good from stocks and stones, or looke to bee helped of them. Therefore they are euen as blockish and foolish as the idols themselves. But heere may be an objection to; Did not *Salomon* make Cherubins in the temple, and did not *Moses* make the brasen serpent? Why then should idols and images be so odious and hatefull vnto vs. But to this we may answere, that God forbids to make an image to our selues: now *Salomon* did not make the Cherubins to himselfe, but to God, because he had a commandement and warrant from God so to doe. So for the brasen serpent, *Moses* made it not of his owne minde, but frō the direction of God, so that was no more an inuention of man, then the scriptures and sacraments are; for he was commanded of God how to make it,

it, of what figure, in what place, & to what vse. So for the Cherubins, God appointed them likewise, to signifie, that God had his wings as it were, spread out, that whosoever would come to him in the Church, should haue protection and shelter from him, at all tymes. But this makes nothing for making of idolls, to worship god by them. For because *Solomon* made an image at Gods appointment, therefore, may we make one at the idolls appointment? and if *Moses* set vp a brasen serpent by Gods direction, may we by the direction of flesh and blood? that follows not. But for that very serpent that God had commanded to be set vp when men would looke on it with a great reuerence, and had it into great request and honour, *Hezekiah* was so bold as to pull it downe and grinde it to powder, and this is writtē as a thing of commendations in him. We must make no images to our selues then, but if God bid vs, then we may, for then we make them to God, and then if God say who required these things at your hands, we may answere with comfort, thou didst O Lord.

Sith then the worshipping of images is the worshipping of idolls, as it is said in the Psalmē afore named. 136. For he that doth Gods work he worships God, and he that doth the diuels work he worships the diuell? and sith all idolls be condemned in gods seruice, because they haue no warrant from God, nor he hath not appointed any signification of them. This serues for the reproof of all those that haue bowed downe vnto them, kissed them, or vsed any homage vnto them. For in *Isai*, 66.3. He sets downe this as a note of an vnregenerate man to *blesse an idoll*, one need goe no further for the note of a wicked sinner, then if he blesse an idoll. For by worshipping it, in this commandement, he meanes not to account it as God, but to think that by any reuerence done before the idoll, one shall get some help, that this shall be a meanes of good, to doe this, is spiritual whordome. For so in *Isai*. 42.8. He saith, *I am the Lord, I will not giue my glory to an other.* One had better therefore dye the death, then vse any bodily gesture of reuerence to an idoll. And this the three Children knew full well in *Daniell*. For

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when the King commanded them on paine of death to fall downe, he did not binde their soules but onely their bodies, yet they would not; one would think they might haue done that, and done it in their harts to God, but they knew that if they had defiled their bodie with the least bow, it would haue drawne Gods curse vpon their soule and bodie; and therefore they durst not doe it. Therefore sith this is spirituall whordom, those that haue done it must repent for it, and know that they haue infected their soules with a damnable sinne, for which if they doe not thoroughly repent, it is said, that when times & occasion shall serue, they will fall to it as freshly as euer before, for then it is not the feare of God that hath repressed it, but the positive law doth a little restrain it, which if it be remoued, their lust will breake forth as much as euer before; as it was seene by the *Israelites*, in the wildernesse, therefore we must be truly humbled, for it, and labour for assurance of pardon. And though men will say they did it with a good intent & in good meaning, and in loue to Christ, yet all these excuses will not serue the turne. It were an ill excuse in a wife to say she loued her husband exceedingly, and therefore in his absence she must haue others to see them, and looke on them, and to embrace them, and all this for loue to her husband, the husband would scarce think well of this loue; yea, it would be abhominable vnto him. And it is much worse to kisse an idoll, and bow downe to it, and then say, it was for loue to Christ.

An other vse of this is, that we must labour to get the true and sound knowledge of God, out of his word, and a seruent loue of him; for till then a man is in daunger to fall to idolatry. But if one see Christ in his word, and know his spirituall properties, then they shall say as the church, in *Hosea. 14. What haue we to doe any more with Idoles, we haue heard God and seene God.* For then we shall see better and more excellent things in him, then can be found in any image: but till this we are not well fenced against idolatry, as in the naturall mariage, the wife is sure from adultrie if she loue her husband, but till then she lies open to adulterers, so betwixt christ and vs; then are we
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safe from idols, when we haue gotten a seruent loue of Christ. Many will boldly say, what bow downe to an idoll? kneele to a stocke or a stone; sure I shall neuer doe it, but as good as you haue done it, but what cause or what reason haue you to thinke you shall not? haue you seene Christ Iesus discribed in his word? haue you seene him, & receiued his bodie & blood in the sacrament? if one haue seene his excellent beautie in these meanes, he shall abhor an idoll, as an vgly thing, and if ones soule loue Christ and seeke after him in these meanes, he will neuer fall to this filthinesse, but loth and detest it, but else hee is in continuall daunger to fall to spirituall whordome, what euer he can say now, when the times doe not serue. Thus much for the grosse and direct breach of this commaundement, by making an image to represent god, which is impious, or to help one in his worship which is idolatrous.

The second breach of this is superstition, when one doth not goe to stockes & stones, but vseth those waies and inuentions in worshipping God, which are not commaunded of God in his word, but bee the appointment of men, for Mat. 15. 9. Christ saith that they worship him in vaine, teaching for doctrines mens precepts. If it haue no further beginning then mans braine, God will giue no blessing to it, yea hee sends a curse vpon it, for cursed is hee that ads any thing to Gods booke, God will add so much to his plagues. And the reason is, because he makes himselfe wiser or better then God. For if God be perfectly wise, then he knew best what worship would please him, and if hee be perfectly good, then he would reueale vnto vs, what euer hee knew fit for vs to practise. Againe it is a great iniurie offred to God, when we will let his deadly enimies, haue the ordering and appointing of his seruice, rather then himselfe. A king would thinke it a great indignitie, that his seruants would not serue him after his direction, but some base fellow that were a professedemie should set downe, what meates he must haue, and in what manner hee must be serued, and all his attendance and prouision: but much more absurd and injurious it is, that we will let flesh and bloud

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bear the sway in his worship, for these doe joyne with the diuell, and are enmiue to God. And if wee will haue this preheminance in our house, and that our seruants must do that which we bid them, not what they themselues thinke good, for hee is a good seruant that doth his masters will, not his owne, then why should not we thinke it right, that god must be lord in his house, and we must doe his seruice after his appointment and not our owne.

This serues to condemne the Papists, that are most guiltie in this point, and haue defiled the whole worship of God with their owne inuentions, and superstition; as in prayer, by praying to the dead, and for the dead, and by making other mediators then Christ, in all which God may, and will say vnto them, who required these things at your hands? So likewise in the sacraments; for the Lords supper, the bread must be conjured and crossed, and likewise the wine, or else they thinke it is not sufficiently sanctified: but where hath Gods word commanded any of these things? If they be so needefull then, they condemne God for want of wisdome, that could not see it, or if they were not needefull, how dare they bee so bold as to adde them to Gods ordinance? So in baptisme, they haue added spittle, salt, and creame, and such tromperie, all which is wicked and abhominable, and comes vnder this, who required these things at your hands? So for the ministrie, how haue they corrupted it, by Popes, Cardinals, Abbots, Monkes, Friers, & the rest of that crue, and then they haue appointed their Priest to offer a sacrifice propitiatorie, for quicke and dead, whereof there is no mention in the scripture of God, and therefore there can bee no blessing vpon them, for they proceede from the flesh, and not from the spirit, & sprang from out of the earth, & did not come downe from heauen. Therefore also we are to be exceeding thankfull vnto God, that hath freed vs from all these things, and that wee are taught to worship God aright, taught to pray in the holy Ghost, and haue the word purelie and soundly deliuered vnto vs, hauing such a teaching as God hath commanded, and to which he hath also annexed a
blessing;

bleſſing, and ſo for the ſacraments, that leauing theſe toyes, they are adminiſtred in that ſort, that God hath commanded.

So much for the things forbidden in this commandement, namely, idolatrie and ſuperſtition. Now as this falſe worſhip is forbidden in this commandement, ſo the contrary, namely the pure and holy worſhip of God is enjoyned, and wee are commanded heere to ſtand for, and to practiſe all the good meanes whereby God hath commanded himſelfe to bee worſhipped. Theſe are either more ordinary as prayer, hearing, & reading the word, and receiuing of the ſacraments and diſcipline. The leſſe ordinary, are faſting, which is to be uſed to the intent that we may the more ſoundly humble our ſoules before God, and be reconciled vnto him, and is then ſpecially to be practiſed, when that we would be freed from ſome iudgement of God, that we either feele or feare, or elſe when wee would obtaine ſome ſpecial bleſſing that we doe earneſtly deſire. It was commanded in the law once a yeere, that they might be acquainted with it, and haue a perfect reconciliation with God. A ſecond leſſe ordinarie meanes of Gods worſhip is vowes, which are to be uſed on ſpeciall occaſions, when to ſtrengthen our ſelues againſt ſome ſinne, or in performing ſome dutie, vve doe binde our conſcience, to auoide all occaſions that may draw vs into the one, and to uſe all good meanes, that may further vs in the other. The third is lots, which is apart of gods worſhip, to bee uſed in matters of waight, to the deciding of controuerſies to the ending of ſtrife and contention: an example of which we haue in the Acts. 1. Where being to chooſe an Apoſtle in *Judas* ſtead, and not knowing the fitteſt they committed the matter to Gods ſpeciall piouidence, in caſting lots. So in chooſing of a King, which was a matter of great importance: becauſe no ſtrife and contention ſhould ariſe of any tribe, towards other, therefore they caſt lots and ſo choſe him, whom God pointed out as it were by the finger. And the like they did in deuiding the land of Canaan, leaſt any emulation or enuie ſhould ariſe among them, they uſed Gods owne hand as it were in giuing euery tribe his inheritance. In ſuch matters
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of waight and moment, then these lots must bee vsed for these ends, as a good seruice of God. The last lesse ordinary part of Gods worship is an oath, which is in like matters of waight to be vsed. Sith these things are as stricktly commanded, as the other are forbidden, this condemnes the corruption and loose-nesse of our times.

Many thinke that if they bee free from idolatrie and superstition, then they haue kept this commandement, and haue not broken this, *Thou shalt make to thy selfe no grauen image.* This is not so, for one may bee a damnable breaker of this commandement, for all this, for God commands as well as forbids, and we must turne from dumbe idols, to serue the liuing God, or else there is no true conuersion. Many can say, that they do not pray superstitiously, but do they euer pray religiously? they spend no time in vaine repetitions, but do they spend any time in faithfull and holy petitions? praying in the holy Ghost? they reade no Popish bookes, but doe they read the booke of God? they come not at Masse, but do they reuerently receiue the Lords supper? they haue left off Popish fasts, like inough, for we are false from Poperie to plaine impietie: but doe they fast a christian fast? as they did, it sinfully, doe they doe it conscionably? in casting downe themselues and celebrating a sabboth vnto God, to confesse their sinnes and craue pardon for the same. But for want of these things, many want the blessing of God, which they might haue, and are breakers of this commandement, because they bee not so dilligent in vsing the good meanes of their saluation, as they were in vsing the ill meanes of their destruction; and are not as carefull to plant in the holy worship of God, as to pull vp the superstitious, so that such are as well guiltie of the breach of this commandement as idolaters, they for doing that they should not, we for not doing that we should; they for vsing false worship; we for not vsing the true worship of God: but then we shall bee true worshippers of God, when we shun and hate all false worship, and put in practise all the parts of this true worship of the true God.

So much of the commandment, forbidding all kinde of false worship, and commanding the contrary, viz. with all reuerence and conscience, to performe, loue, & stand for the true worship of god. Now follows the reason of this commandment, drawn partly from Gods iudgements against all false worshippers, & from his mercy & kindenesse to the that worship him in truth. The iudgement towards the breakers of this commandment is, that he will not onely plague them, & take vengeance on the in their owne persons, but he will execute his wrath also on their seed & posteritie to the third and fourth generation. Which is therefore set downe because it is a verie hard thing to perswade euen that this is so great & fearefull a sin, when in a good meaning as they say, they serue God after another manner, then hee hath warranted & commanded. The reason taken from his kindenesse, to those that are obedient, because we are very slow and slack to the right seruice of God, is to allure & prouoke vs, because that god will not only blesse such an one in his own soule & body, both in life & death, but his blessing shal reach further euen vpon many generations in his posterity, so that God will neuer leaue blessing those that with an vpriight hart worship him in truth according to his word.

I am Iehouah thy God, a iealous strong God.

IN these words calling himself our God, he implies that there is an euermore lasting marriage betwixt god & vs, & therefore as it is a foule fact, for a woman after hir marriage, & the couenent of god betwixt the, to defile her body with filthy adulterers. So it is a much more hainous & abhominable thing, for any man or woman, after his couenant with God, to follow idols and images, not contenting himself with the perfect beautie of Christ. Then where he saith a iealous God; hee compares himselfe to an husband, that as hee loues his wife most tenderly & dearely, whilst she remaines chaste & faithfull, so is he most offended & prouoked if she deale lewdely and treacherously with him, so Christ Iesus hath loued vs most dearely, and giuen his blood

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for vs, but if we deale not chastly with him in this case, he will be as a jealous man, whose most abundant loue being abused doth burst forth into the strongest hatred, as *Salomon* saith that jealousy is the rage of man, & the eie of icalously seeth all things.

Then he calls himselfe a strong God, shewing his power, that hee hath abilitie as willingnesse to punish, in that hee calls himselfe jealous, it declares that he wants not will and cause to powre vengeance on them, and in that hee is a strong God, hee is of might sufficient to plague and confound those that wickedly break his couenant. From al this discription wherby God hath set out himselfe vnto vs, to bee our God, and a icalous God, that cannot abide any such filthinesse, and a strong mightie God, that is able to execute his wrath on the offenders: we may and must take courage and comfort, to stand for Gods pure worship, against all idolaters and idolatrie, and all manner of superstition; being that he is our God, one that hath bound himselfe in couenant to defend and protect vs, as also hee is jealous, which carries a flame of loue to all those that be faithfull, as well as an exceeding detestation of the vnfaithfull, and then he is a strong God, not strong with an idle kinde of strength that lies hide within him, and neuer is put in practise, but hee doth vse his strength to the maintayning and protecting of all such as are true friends to him, and maintayners of his worship. Which is for comfort of those, whose friends and such from whom they haue their maintenance, are popish and will hate them and be enemies to them, if they be enemies to superstition, and loue God and his worship: but feare not that, God is a strong God, if they will not help, hee will, they haue no such power against you, as god hath for you, so long as you continue vpright in his worship. This is also for the terror of all idolatrous and superstitious persons, that haue many things to vphold them, and are well friended and strong defended, but yet mischief shall be their end in the end, because he is stronger then all men, that sets himselfe against them, and whom they prouoked euen to icalousie by their filthinesse, who sees all their wayes, as hee saith, pull out thine adulteries

ulteries from betwixt thy breasts, that is those monuments of idolatrie, which idolaters put so much trust in, as *Agnus dei*, &c. pull them out, they offend him, hee cannot abide the sight of them, no more then a iealous husband the wantonnesse of his wife before his face, God cannot I say endure this impuriue and wickednesse, & withall he is strong, which name he giues heere to himselfe, not bragging and boasting of his might, but to let all idolaters know, what an one they shall finde and feelee him to bee in their punishments and plagues. So much for the names by which God sets out himselfe in this reason.

Visiting the sinnes of the fathers on the children.

First it may bee objected, how God can in iustice doe this and punish the children for the fathers fault: But to that one may answere as God doth in Hosea. 2. 2. speaking to the Iewes, hee bids them plead with their mother, comparing him selfe to an husband, he shewes that there is no fault in him, but all the blame lies on the adulterous mother, for as an husband may without any fault put away the wife, that hath dealt trecherouslie, and hir adulterous broode to, so God may iustlie plague and forsake both the parents, and the wicked children of wicked parents.

Now his vengeance vpon the children of Idolatrous parents, is shewed especially in these things. First in with-holding the meanes of grace from them, and also the spirit of grace: secondly in letting them see their fathers euill waies, so imitate them: thirdly in with-holding from them, those meanes that might turne and conuert them, and helpe them out of their sinne, as the admonition of his children, and such like. But the doctrine that wee may gather hence is, that vngodly parents are the most deadly enemies vnto their children, as in Exo. 34. Where God sets downe his name most comfortably, and the abundance of his mercy, yet he ads this withall, *Holding not the wicked innocent, but visiting the sinnes of the fathers, on the children.* This the example of wicked *Ahad*, doth evidently

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proue, for in that he would shed the innocent blood of *Naboths*, in that hee would commit idolatrie and serue *Baalim*, who could haue done a greater wrong to *Ahabs* posteritie, then *Ahab* did by these things: for hence it was that the kingdome was taken from his house, and that his children about seauenty persons, had their heads chopt from their bodies, and were made as dung, and all his kinsfolkes & acquaintance fared the worse for his wickednesse. And so *Ieroboam* that seducer of *Israell*, hee thought by his idolatry to haue established the kingdome to him & his, so that it should neuer haue ben takē from him, and his offspring, but was it so or not? nay this ouerthrew him and his house, this was the bane of all his, for because hee made *Israell* to sinne, therefore God swept away him and his stocke as dung from the face of the earth, that none remayned of them, as one would doe with an vncleane and filthie beast, which if he abide long in a place, will defile the house with his dung, and the place cannot be cleane and sweet, till both the beast bee remoued, and his dung swept out: so was *Ieroboams* offspring as excrements of an vnpure beast, that did so polute the land, as it could not bee cleane vntill they were all scoured away. And so *Chams* posteritie, for many generations bare the curse vpon them, for their fathers sinnefull dealing.

This serues to confute those parents, that thinke and goe about by oppresion, by wrongfull and iniurious dealing, and such wicked courses to better the estate of their children, and hope by these meanes to make their seede great vpon the earth after them. Nay this is the way to bring the curse of God, and consequently destruction vpon their familie. If men did but giue credit vnto the word of God, that such vilde practises would ouerthrow, and not build vp their houses, and that they did by these things pull downe the plague of God from heauen vpon them and theirs, it would keepe them from enriching themselues by wicked wayes, and make them take heede how they filled their houses with the riches of iniquitie, for feare least they should fill them also vvith the reward of iniquitie,

quitie, the vengeance of God.

For these finnes. as *James* sayth, doe crie vp to heauen, they make an exclamation in Gods eares, and hee vseth not to repell this crie with a deafe eare, but hee heares it to the ruine of those against whom the crie commeth, for after this crie of their inquitie, followes their crie and howling for miserie. As Gods daely Iudgement vpon enclosers and oppressors, in our owne land, shewes it; for when they begin to molest poore men, to vnpeople townes, to seeke how they may dwell alone in the land, this inclosing doth but exclude them and theirs, so that if men would but marke and obserue it, they should see before their faces how God plagues their finnes in them selues, and their howses. This must teach vs likewise to be humbled and to craue pardon for the finnes of our forefathers, because they doe send an ill breath of Gods curse vnto vs to. And so we see in *Daniell* 9. he doth not onely confesse his owne finnes and the wickednesse of the people, then aliue, but he is wonderfully cast downe and grieved, for the finnes of their ancestors and predeceffours, and of the Kings, Preists and Prophets that went before them. And then there is a promise, *Ezekiel* 18. 14. that he that sees his fathers finnes & feareth being humbled for them, & doth not the like, he shall not smart for his fathers finnes, nor beare the punishment of them, howsoeuer hee bee lyable to the punishments of such, yet if hee see them and forsake them and bee sorrie, then, God will see his sorrow, and bee mercifull to him, and remoue the punishment; for indeed this is a true note, that one doth not iustifie and defend his fathers euill waies, when that he is grieved and forsakes them. But he that sees his fathers euill way, and will either iustifie them & defend them in word, or else by his practise maintaine them, hee makes vp the measure of his fathers finnes, that both may be layd together, and bring a double plague vpon their heades.

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Of them that hate mee.

IN that God calls Idolatrie and superstition, hatred of him, this doctrine may bee learned from thence that all false loue is hatred, for Idolaters pretend that they loue God aboute all, and more then all; why they can finde in their harts to bestow their sonnes and daughters vpon him, and is not this zeale? No, false loue is true hatred, and in that they doe those things that God hates and forbids; what euer their pretence bee, they are haters of God. So Pro. 13. Hee shewes that a fond parent, that spareth the rod, hateth his childe; why but they doe loue them, and are so tender ouer them, as that they cannot finde in their harts, to giue them due and fit correction, why but this is hatred. So in Leuit. Hee commands to admonish our brother, and not to hate him in our hart, shewing that if one be so carnally affected to any man, that he cannot tell him of his sinne, hee is loath to grieue him by a sharp reproofe, and to reprehend him so, as that he might be brought to repentance, he that is so tender harted, hath an hard hart against his friend, & this is the worst hatred that may be:

This then serues to confute such people, as will say of papists, oh they bee good, honest men, and though they haue not so strickt a regard of his worship as he commands, yet I hope they loue God, and haue a good hart to him; nay they bee not honest persons, neither doe they loue God, but they hate God. For this is as if a wife should say, indeede in mine husbands absence, I must haue another man to keepe mee companie and to lie with mee, and to bee familiar with mee, but yet I loue mine husband, the husband nor any man else would account finally of this loue, yea they would thinke the wife hated rather then loued her husband: And so those that must looke one idols to help them in their deuotion, they must haue some image to gaze on, that they may bee put in minde of God, they doe it, that they may remember God, but God will giue them but a small reward for this loue, yea they shall bee accounted:

accounted of him, as professed enemies of his name: So for those parents that are so kinde to their children, and loue them so deere, that they cannot bring them vp in nurture and in correction, and in the feare of God, they cannot crosse them, nor goe against them in their ill courses; such a parent is a most mortall foe, as often the children feele afterwards, and accordingly doe recompence, for they hated them with a false loue, but the children reward it with a true hatred: so hee that will not offende his friend, nor trouble him with telling him of his faults, but rather smooth vp all, and flatter him, and speake faire words, hee is a grieuous enemy, and yet who is there almost that doth not delight in such enemies, and makes more of the and esteemes them more welcome, then a true faithfull friend that seekes his soules health, and will not suffer him to fling himselfe headlong into destruction; but we must learne to abhor all carnall loue to God and men, as that which is the most pernicious hatred.

This must also teach vs not to joyne our selues in societie or in marriage with idolaters, for this is to joyne our selues to those that hate god. And for this *Iehosaphat* was reprobued, what saith the prophet, wouldest thou loue those that hate God, & help them? what hadst thou to do to be so friendly & familiar, with Gods enemies? Yet if one had come to *Ahab* and tould him that he had hated God, he would haue defied him, and said, that he had loued God as well as the best, but that is no matter what *Ahab* would say, so long as God accounts him an enemy, *Iehosaphat* should haue had no society nor freindship with him: so that they are much to be condemned, that will seeme to haue some care of religion them selues, and to looke to their owne waies that they be good, but yet they can be familiar, & make friendship with Idolaters and professed superstitious persons; why but is not this an hatred of God, and are not you then subiect to that reproofe of *Iehosaphat*? what wouldest thou loue them that hate me? No man will be known to be a familiar friend to an open traytor, that the King & counsell hath proclaimed a traytor, for feare least he should be tainted with some suspicion

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suspicion of treason. And in deede he that will be so conuersant, and so well acquainted with such as God hath proclaimed traytors, those that haue any spirituall wisdom and true loue of God, may not without iust cause vehemently suspect him, as one that him selfe beares no great good will to God and his pure religion.

And shewes mercie to thousands of them that &c.

IN that that God promisseth to shew mercie to thousands of them that loue him, & keepe his commandements, we learne that the best way for any man to do good to his childrē, is to be godly him selfe, as the verie words of the commaundements doe carrie it. So Psal. 37. 21. ver. *A good man is mercifull and lendeth & his seede enioyes the blessing, &c.* After 29. *The righteous shall inherite the land and dwell in it for euer.* Not this in his owne person, for that were no blessing for a good man to liue still in this world, but in his seede hee meanes. One would thinke the contrary, what is hee alwaies lending? still doing good? why alas how shall his poore children doe, how shall they do, nay they be rich children & shall do well enough, they haue a rich legacy left them, for they shall haue Gods blessing, for when he saith the blessing, it is more then if one had said the whole earth, and all the world, for so one might haue and yet bee vnder the curse, and liue and die a miserable man, but he shall haue the blessing, all things necessarie for soule & bodie, heauen and earth, for so much the blessing contains. So 112. Psal. *The generation of the righteous shall be blessed.* If then the blessing of God be the cause of all prosperitie and happinesse, and contrarie the curse of God, the beginning & ground of all miserie, then so farre as we are good or ill, so farre doe we doe good or ill to our stock. For in Leuit. God threatens that if one be disobedient to God and his commaundements, he shall be cursed in his soule and bodie, in his wife children and all that he puts his hand vnto, but on the other side, if one be vpright & with a perfect hart, set him selfe to follow Gods
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commaundements, then he shall be blessed in soule and body, in wife and children, and all that he shall put his hand vnto, so that the blessing of God shall meet him at euerie turne.

Sith then God is so mercifull to all those that loue him, and shew it in keeping this commaundement. This serues for the comfort of all such, that be good children of good parents, though perhaps their parents, can leaue no great matter for outward things, yet if they haue laide vp many prayers for them in heauen, and leaue them Gods fauour for their possession, they haue a good parentage, for they haue Gods blessing to trust vnto, better be the childe of a godly, then of a wealthy parent, for he that him selfe is a good man, and hath proceeded of good parents, is now possessed of a double blessing, for his fathers prayers and for his owne prayers, for his fathers mercie and for his owne mercie to.

This likewise serues for the comfort of gods children, that haue many children, and little wealth, little goods to leaue them, but that is not the question, what goods they haue, but if they be good, and labour also to haue their children good, if they were thowfands of them, they haue the blessing of God, and that shall maintaine them well enough, those that be blessed of god shall not want for signes of his blessing.

Sometimes indeede the godlyest parents haue wicked and vngodly children, as *Jacob* had, but yet God will either couert them as he did *Jacobs* sonnes, so that those which at the first he saw to be as prophane as any, hee liued to see conuerted, & verie holy men, and pillars of the church, or else if all be not good, yet God giues grace that some one of them at the least shalbe holy, as *Abraham* had vngodly *Ismael*, but yet he had godly *Isaac*, and *Isaac* had prophane *Esan*, but he had holy *Jacob* to, and *Dauid* had wicked *Absalon*, & incestuous *Ammon*, but yet with all he had godly *Solomon*, & *Nathan*, or if none of the next of-spring be good, yet some of them that follow shall bee holy, the godlinesse of the parent will shew it selfe in the bud sooner or later, as in *Hezekiah*, though *Manasseh* that succeeded him was at first a wicked idolater, yet good *Io-*

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Isa was in the next generation a good & holy man, or if that good men at any time bee barren, yet his owne soule and bodie shall feelee the blessing.

Those that loue him and keepe his commandments.

THat is, those which haue such a true loue to him, as doth shew it selfe by the faithfull vsing of his pure worship, and by keeping not the duties of flesh and bloud, but his commandments. So that heere God sets down this, as a note of louing him to keepe his commaundements, whence this lesson ariseth, that the loue of God consists in keeping his commaundements, but afore the doctrine be further declared, an objectiō must be remoued, for one may say, what? doe you say that none loue god but those that keepe his commandments, then I pray you where can you find one that loueth God, and who is this that is able perfectlie to keepe and fulfill the law of God. But for the absoluing of this doubt, knowe that there is a great difference betwixt these two, to keepe Gods commandments & to fulfill Gods commandments, for keeping noteth a truth, fulfilling a perfection, this perfection Christ onely had, but this truth, euerie christian must haue, for euerie christian man may so farre keepe Gods law, as that he shalbe both accepted and also rewarded, though not for the merits of the worke, yet for the mercie of him, that accepts the worke. But this true keeping must be knowne by these notes, first in keeping one, must aime at all, ther must be a full purpose and true desire to keepe all, for if one lie in any sin, & breake any wilfullie, then the wilfull & known breach of one, makes him guiltie of all. Secondly, the obedience must be done willinglie, with a free & cheerefull hart, as *Dauid* bids *Solomon*, serue the Lord with a willing minde. Thirdly, the end of our actions must be good, to shew our loyaltie to God, to approue our harts to him in obedience to his commandments, that wee may bee blessed of him, and not for any other ende or intent of our owne, as to bee magnified of men, and to merit by them, or such like.

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He that hath all these things keepeth the law of Gods; indeede no man can fulfill it, neither is it required of Gods children, that they should: because they be vnder grace, and not vnder the law, for the rigour of it. But for those that bee out of Christ, this condition is proposed to them, winne it and weare it, keepe the law in full perfection, & haue happinesse in full perfection, but breake it in the least title, & loose your saluation: those which are not in Christ are thus bound, but those which are his members, & that are made one with him by faith, are vnder grace, & there is a more fauourable obedience required of them, not to fulfill the law in the extremitie of it, but to keepe the law in the vprightnesse of their harts, and to doe so much as Gods spirit that is bestowed on them, giues them power to doe.

But now to returne to the doctrine it selfe, whosoever loues God, must in this manner as hath beene spoken keepe the law of God. This is proued 1. *John 5. 3. 4. This is the loue of God, that wee keepe his commandements.* Is it so may one say? then that is a verie hard peece of worke, few can doe that, nay saith he, his commandements are not grieuous, for all that is borne of God ouer commeth the world, hee shewes that a christian so farre as hee is regenerate, hee hath conquered the world, and then Gods commaundements cease to bee burdensome, for the things that make Gods commaundements heauie vnto vs, is our worldlinesse and fleshlie lusts which striue against the spirit, but when Gods spirit which regenerateth vs, hath set downe and ouer come those lusts, in that measure, Gods commandements are verie easie & lightsome, & we shall with as much comfort and quietnesse obey them, as *Adam* in his innocencie, when wee are once trulie conuerted, according to the measure of our conuersion. It is a most tedious thing to a christian hart, to obey the diuels commandement, but it is most joyous to follow Gods. As if it were permitted to a christian man, for the while, to steale, to lie, to commit adultrie, and to breake the sabboth, or such like, why, his soule would abhorre it, and hee would rather die

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then doe these things: it would bee such a vexation vnto him, but now, to heare the word, to pray, to conser, to doe workes of mercie, and the rest of this kinde, it is euen a recreation and delightfull sport for him to doe them, for Gods commaundements are pure and holie, and doe delight the hart so farre as it is pure and holy. So *Iohn. 14. 15. If yee loue me keepe my commaundements, and I will pray the father, and hee shall send you another comforter.* As if hee should say, hee that loueth mee best, and keepes my commandements most, shall haue trouble and miserie, but let not that trouble him, for hee shall haue my spirit which will comfort him and sustaine him in all his miseries. But I doe keepe Gods commaundements, and haue a care to bee obedient vnto Christ, then Christ sayth, verse 21. Hee that hath my commaundements and keepes them, one must first haue them afore hee can keepe them, haue them in knowledge and vnderstanding, haue them in memorie, haue them in Iudgement and affection, and then fall to keepe them in action; doe this, and then indeede you loue Christ, but many talke of louing Christ and what good freinds they bee to Christ, but try them a little by their workes, and you shall see that they neither haue Gods commaundements nor keepe them, and so farre as they faile in these things, so far they faile in the loue of god, and prouoke God also not to loue them.

This serues to confute those disordered persons, in whom one can see nothing but open rebellion against Gods law, open breach of the sabboth, and manifest contempt of Gods word, and yet tell them of it and come to aske them if they bee not ashamed thus in the face of the worlde to proclame enmitie against God, then first they fall to shifting and cloaking, but if you come with so good prooffe and ferret them out so soundlie, that they cannot denie it, but are conuincd to their faces: why then this is next, what are you without sinne, haue you no fault? doe you keepe all Gods Commaundements? yes, miserable man, there are faults in the best. But this is blockishnesse, for is there no difference
be.

betwixt falling by frailtie and through infirmitie, and liuing and lying in a sinne? and allowing ones selfe in the committing of it: that frailtie is in Gods elect children, but this wilfull disobedience and maintayning is in hipocrits, that God puts away and regards not, this hee will neuer put away, vnlesse there be an amendement and greater soundnesse: for such persons loue not God, and it is just if he plague them, and pursue them as his enemies.

This likewise serues for the great comfort of Gods children, that doe their best endeaour to keepe all Gods commandements, and that with a vwillig hart and good intent and minde, not thinking to merit any thing by them, for they know God must still shew mercie euen to those that loue him, and keepe his commandements. This I say comforts all them, for when hee hath done all hee can, hee comes short and faileth, but yet God will shew mercie, this word may reioyce them, for hee will shew mercie, as if hee had faide, though you come farre short of that you should, and would, yet so long as your hart is true, God will shew mercie, for hee requires not fulfilling but keeping, if one will stand to himselfe, then hee must haue either perfection or confusion, but if hee trust to Christ, then hee is vnder grace, there is mercie in Christ, pittying and rewarding, rewarding all their good, and pittying and pasing by their infirmities.

Thus much for the second commandement, now followes the third in these words following.

My

Thou

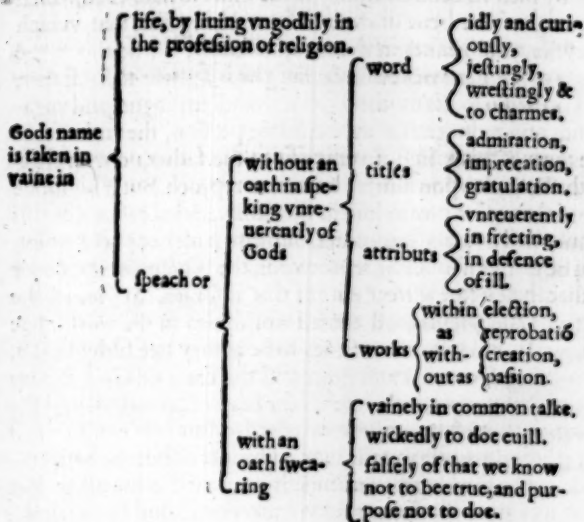
An Exposition vpon the 10^e commandements.

*Thou shalt not take the name of the Lord thy God in vaine,
for the Lord will not hold him guiltlesse that takes his name
in vaine.*



HE summe of this third commandement is, to teach vs that wee should not profane the name of the Lord our God, but vse it with all reuerence. The parts are two, A prohibition in these words, *thou shalt not take the name of the Lord thy God in vaine.* By the name of God, is vnderstood all those things whereby God as by his name hath made himselfe knowne vnto men as his titles, his attributes, his word and his works. In vaine .j. rashly, idly, carelessly, without reuerence and due regard. The second part is, a reason in these words, *For the Lord will not hold him guiltlesse,* .j. God will surely punish him; vvhich reason God sets downe because no signe goes more easily vnpunisht through the hãds of men then this, for many will take it hainously to haue their owne names spoken ill of, and abused. But so slight a regard haue most men of God, that though his name be blasphemed and profaned, though he be dishonored and vilified, they lay it not to hart, nor care for it, therefore least men should make no account of this so great a sinne, because it is a thing that mans lawes takes little or no notice of, hee sets downe the punishment, that though the positive law of men take no hold on such persons, yet the God of heauen and earth, will take such in hand and deale with them himselfe, hee will not commit them to the hands of inferiour officers, but himselfe will see their execution done. Now the commandement doth partly forbid, partly commands; it forbids in generall to take the name of God in vaine: as is shewed in this Table following.

Gods



First Gods name is taken in vaine in life, by an vngodly and vnholly conuersation of those that profess the religion of God. And so Rom. 2. Paul sets downe a reproofe of Iewes, that, *for their sakes the name of God is ill spoken off among the Gentils.* The Gentiles hated Gods name and were enemies to religion inough of themselves, when no occasion was giuen, but when they saw the Iewes that profess themselves to bee Gods people, and to loue and worship him, and to be loued of him also, to liue so wickedly, to deale so craftely, couetously, and cruelly, this made them hate religion much more, and speake ill of God more presumptuously. And so in Ezek. 36. The prophet chargeth this vpon them in the 22. ver. *That they polluted the name of God among the heathen.* They were so farre from conuerting any one by their good example, that

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that by their ill behauiour, they made those to hate God, which
else might haue bene drawne to some liking. For that vvhich
the wise men speakes in the naturall family, is true also in the
house of God, a wicked sonne saith he, is a griefe to his father,
and a shame to his mother; Let an hundreth rogues and vaga-
bonds, and runnagates, play the filthie persons, the vnthrifts, &
the theeuers, this brings no discredit to the father, no man char-
geth the fault vpon him; he beares no reproch. But if his sonne
that is brought vp with him in the family, and is called after his
name, shall doe any such thing, himselfe hath not onely a blot,
but he brings also an ill report vpon the whole family, & his
father shall beare a great part of this disgrace. So, let all the
Atheist and papists, and carnall worldlings in the world, liue
wickedly, and shew themselues to be as they bee, filthy beasts,
goates and swine, without grace and the feare of God, it is no
such great matter, they beare all the blame themselues, and the
shame lights vpon their owne necks, God and his children and
his religion, are no whit the worse thought of, but the better ra-
ther, when the life of one kinde is compared to the other. But
now let a professor, fall into any wickednesse, one that makes a
shew to be begotten of God by the immortal seed of the word,
to be a childe of the church, a member of Christ, a temple of
the spirit, let such an one breake forth to some grosse sinnes, &
here will be matter for all the hel-hounds in a country, to talke
of; now the diuel & his lims will exult & brag, now they shar-
pen and whet their tongues, the religion of Christ shalbe blas-
phemed, the professours of religion taunted, euerie one shall
haue this layde in his dish that desires to be a christian, and
the name of God, and the spirit of God shall not escape with-
out some blot of reproch: ho say they, these be your profes-
sors, these be these holy men that be so full of the spirit, these
be they that will be the holy saints of God; these be they that
runne to sermons and carry bibles, these be the fruits of their
professio[n], you may see what godly men they be, I warrant you
they be all alike, neuer a barrell better herring, you may see by
one what be the rest. Thus we see what a great shame religion
hath

hath among men, by the name of those that be hypocritically religious, and liue vngodlylie, with-out the power of it, how they fill wicked mens mouthes full of slander, & giue their malicious harts matter to set it selfe a worke against God, and Godlie men, and this was the sinne of *Ophni* and *Phineas*, they should haue bene the Lords high priests, haue giuen such good exhortations, & haue shewed such grace in their conuersation, as that all men might haue delighted to come into the place of Gods worship, and to serue him, according to the law, but they were so wicked and so vngodly, and so full of filthinesse, that the seruice of God by their meanes, was made hatefull, odious, and loathsome. Sith then this is such an high taking of gods name in vaine, to be a bramble in gods vinyard. This serues for the confuting of those men, that think if they can keepe their tongues from swearing and forswearing, then they be neuer a whit guiltie of the breach of the third commandement, if no man can charge them with an oath or periurie, they think they need not repent for taking Gods name in vaine. Not so, but let them know, that by an ill lyfe, by walking and conuersing after a sinnefull manner, they may prophane Gods name more, hurt religion more, and bring more griefe into the harts, & shame into the faces of professors, then an other by a thousand rash oathes; yea, by grosse and open perjury. It is a great fault to abuse the religion of God in lyfe, as the titles are attribute of God in speech, and therefore vnlesse those that be called christians, labour to be christians, that their works be suteable to their words, and they shew forth the vertues of Christ, as well as take vpon them the name of Christ, vnlesse they be careful to frame their life according to the line of Gods word, & so to order all their carriage, that their conuersation may be answerable to their profession, and the fruit that shews it selfe in their lyfe, agreeable to the seede that is dayly sowed in their harts, they are as grosse profaners of the name of God, and as lyable to the curse and vengeance of God, as he that swears many a vaine and idle oath.

Secondly, this serues to instruct all men that would be cal-

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led.

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led christians, and be accounted the sonnes of God, to liue so, as that we bring some glory to God by our life. And this *Paul* bids the bond seruants. *1. Tim. 6. 1. Count their masters worthy all honour, that the name of God and his doctrine may not be ill spoken off.* Speaking to such as were seruants to vnbeleeuing masters, he bids them giue them honour and reuerence, not for any religion or goodnesse that could be seene in them, for they were infidells, but for conscience sake, to Gods ordināce, whose place these masters did supply; & that because if they did not those, all the fault should be layd vpon the name of God. But how doth he proue that Gods name should be euill spoken of, because, his doctrine should be ill spoken, so that where euer the gospel is slandered, there God himselfe and his name is dishonoured. So in the second of *Tim.*, *Paul* also speaking to seruants, wills them to shew all good faithfulness, & not to pick nor steale, nor to answer againe, and that for this reason, that they may adorne the doctrine of Christ Iesus. He would haue those which are in the basest estate, and in the lowest condition of all men, euen seruants and bondseruants, in their place to adorne religion, by their good behauiour, in that place. No place is so meane and of so small account, but you may doe God good seruice in it, if he beautifie his profession, by an vnspotted and pure conuersation; for nothing can glorifie God more in all this world then when those that will belong and appertaine vnto him, shew what household they be of, by their works, and he that wilbe esteemed the sonne of God, must doe more good work then one that is onely the sonne of *Adam*, this will stop the mouth of wicked men, and mussell them vp, that they shall not haue a word to bark out against christians and christianitie: yea, this will beget a good liking in their harts of that word and that religion, which works so good effects in the lyfe of them that hold it. As in the family, let the children be good and temperate and modest, and behaue themselves gently and humbly to all, then they doe not onely get good account and estimation to themselves in the harts and mouthes of men, but they are an honour to the house of which they
come,

come, and to the parents which begat them, & a crowne to all their friends and brethren, that those which be enemies, cannot for shame giue out an ill word of such a man whose children be so well brought vp and behaue themselues so orderly. So is it in the church, in gods household vpon the earth, would one bring credit to God his father, would he cause the church to be praised, and all his brethren and fellow members to rejoyce, & to be well reported of? then let him, shew forth the vertues of Christ, let him liue worthie his vocation and calling, let him cause his light so shine forth in the darknesse of the world, let them not keepe their vertues in their owne bosome alone, but let the brightnesse and the warmeth of them lighten vpon all those that liue with him; and if he so doe, he shalbe honoured himselfe euen in the consciences of wicked, but especially he shall win great reuerence and reputation, to the name of God, to christians and christian religion; and though some enemies be reprobates, and therefore irreuocable, yet he shal make them dumbe and stop their foule mouth, that their furious barking shall either not be heard, or if it be, shall not be heard. And wheras others that are yet in their present estate enemies, but in election gods children, may seeme for a time perhaps to be hardened & not to submit themselues, yet afterwards this good example will work, and the seede will appeare in the fruit, for saith *Peter, They shall glorifie God in the day of their visitation.* As if he had said, Happely for a time it will seeme vaine to shew any good example to those that be not good men, for they wil it may be, be so far from profiting & glorifying god, as that they will rayle and blaspheme. Be it so, that for the present you see no better successe, yet know, that if these men be gods, when he hath softned their harts and opened their eies, and conuerted their soules vnto him, and resited them with his good spirit, then they shall magnifie God, and praise him; then they shall say, blessed be God that euer I liued in such a christian family, that euer I was vnder so good a minister, I thank God that euer I was acquainted and did conuerse with such a man or woman, by whose gracious behauiour, I was brought

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the better to like of religion; Now the old seed that seemed to lye dead vnder the clods, reuiueth and sprouts vp, now the fruits of all good precepts and good admonitions, begin to appeare. Therefore we must strue to be such good children, for better it were, neuer to professe religion, then thus to professe it, and liue like a worldling. If there grow brambles in Gods vineyard, the axe of Gods vengeance meets with them straight, & they of all other shalbe most fearefully and horribly destroyed; if one will be a brier then, let him keepe himselfe in the wild wast, and not presse into Gods garden, for if he doe, most vndoubtedly, he shall be cut downe & cast into the fire. Thus much for the first dishonouring and taking gods name in vaine by lyfe.

The second followes by speach, and that first without an oath, and that by speaking vnreuerently of Gods word, titles, attributes, or workes, without due regard and estimation of the thing one speakes. First of the word, in speaking of it idly, curiously, vainely, to pick out needelesse questions, and to shew ones wit in learning, in discourfing, and amplyfieng matters, or in objecting against the truth (whether one thinke not so, yet it is an abuse of the word) I say by this vaine putting vp objections, in ostentation of their nimble wit, and ripe head, that they can put downe the ministers, as many proud, foolish, vaine fantasticall, mad-headed youths will brag, that they can holde argument with the best preachers, and set them downe, & put them to a *non plus*, euen out of the scripture. This vaine and fruitelesse jangling is a great abuse of the scripture which is one excellent part of gods name, by which he will bring vs to the knowledge of himselfe, when one hath no care to make the end of his speech the glory of God, for high talke becomes not a foole, it is an vnseemely & absurd thing to heare a prophane wicked beast, be prating & discourfing of Gods word, that doth not account of it as hee should, why should he haue it in his mouth, that hath it not in his hart. First let him get the law of God, written in his owne hart, and then let him open his mouth in wisdom, and instruct others, as God saith

in Deut. 6. 6. *Let these words bee in thine hart, and thou shalt rehearse them continually,* First then let one labour to haue the vse of Gods word in himselfe, and to make it his owne, and lay it vp in his hart, and then hee may with fruit and comfort bring it forth and confer of it to others, else if one bee an idle talker, and a foolish vaine disputer of that which hee neuer had any experience and working in himselfe, the more hee speakes the worse it is, the more hee dishonoureth God, abuseth the word, and hurteth his owne soule. First then Gods name is taken in vaine, by the abuse of his word, in curious & fruitles prating of it. Therefore one must neuer talke of gods word, but that hee may bring some glory to God, and some good edification to men, as the Apostle saith, *Edifie one another in your most holy faith,* vnlesse this bee our scope when euer wee take Gods word in our mouth, to build one another vp in godlinesse, wee peruert the word of God, and prophane his name. Secondly Gods name is polluted by vs, when wee speake of his word in mockage, after a jesting and a scoffing manner, as those did, of which *Peter* speakes, that derided the doctrine of the last iudgement, ho say they, all things continue a like since the fathers, when will hee come, *q. d.* Wee heare a large discourse, and heere is much a do among these preachers now a daies, about the great day of iudgement, a terrible day that must come, wherein all men must be cald to account they say for their workes, but where is it? where is the truth of their fearefull tale? when comes this iudgement? wee would faine see it once: and thus because God doth not presently sit vpon the bench, and passe sentence, and see the execution done immediatly, and reward euery one, the wicked by casting them to hell-fire, and the good men by taking them vp to the ioyes of heauen; foolish vaine men that haue no faith, make a merri-ment, and a sport to laugh at this doctrine. So in *Isaiah*, because he told them of death, the Atheists fell to flouting, come say they, these prophets tell vs wee must all die, if wee must die then, let vs take our pleasure whilst wee may; let vs eate & drinke, and bee merry, to morrow soule and body and all must

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come to nothing, there will bee nothing left, well, we will plie it while time serues, and thus these vilde irreligious beasts, turned all the exhortations of the Prophet to a mocke. So, many lewd persons in these daies are ready to abuse the words of Christ, where hee said, if one giue thee a blow on the one eare, turne the other to him, to deride Christians; nay say they, pray you turne the other eare to. Shamelesse persons; will not the reuerence of Christ feare them from the abuse of such words, as hee with his owne mouth vttered? These be the words of God spoken and penned by the wisdome of the holy Ghost, for the direction and instruction of his children, not for euerie prophane swaggerer, and drunken beast, to roule vp and down in his filthie mouth, to moue laughter with them: and this is a common thing among fantastick fellowes, that desire to be thought wittie and conceited, that if any place of scripture serue their turne, to gird or quip one another or such like purpose, they had rather god should loose his glory, and gods word the grace and authoritie of it, then that they will loose their jest; & thus that which God appointed to edifie their soules in godlinesse, they peruert to stirre vp themselves and others to foolish and wicked, and prophane laughter. So thirdly the word of God is abused in a most grosse and notorious manner, when one brings it in the defence of any sinne or error, or heresie, which is to presume to wrest Gods weapons out of his hands, as it were, and beat him with his owne sword. This is a greater abuse of the sacred word of God, and more hurtfull and mischieuous, then either swearing or forswearing. Thus the diuell did most damnably prophane Gods name and word, when he misused that, to make Christ goe out of his way, that was written to encourage all Gods children in their waies, thus setting as it were an ill-fauoured shape vpon Gods word, that it may seeme to agree with his diuellish temptations; so let wicked & voluptuous liuers that spend all their time and labour in pursuing vaine and fond sports and games, and such foolish and fleshly delights, as makes them nowhit more seruiceable to God, or the common weale, nor doe any good to their owne
soules

soules or bodies, or any mans else; let such men I say, be reproued and told that this kinde of liuing is not allowable, it will not hold out before god, man was made to bring glory to god, and doe good in this world, not to bring pleasure to his flesh, and liue idly in the world, and therefore they must repent and amend, you shall haue an excuse straight, Gods word must bee brought as a defence, they doe not breake Gods commandment, without warrant out of the scripture, if you will beleue them; what say they, would you haue a man liue without delight? doe you not allow recreation? why the scripture doth afford a man recreation, and then a number of places must be brought in, for recreation, to maintaine their voluptuousnesse. But vaine man, doth not the scripture command a vocation, and the recreation as an help to further in it; now if one may aske you that stand so much for recreation, what is your occupation? what fore trauaile is that that wearies your body? what earnest studie troubles your braine? that you must haue so much refreshing, and so much recreating, it must bee some very painefull labour, that needes so much rest, to make one able to performe it: it is a fore labour indeede, for it is the seruice of lust and the diuell, two hard masters.

But this turning of recreation into a vocation, or a vexation rather, is not allowable by Gods word. How dardest thou then bee so impudentlie audacious, as to rob God of his treasure, to maintaine thy filthy lust, and defile his holie word, by defending thine vnholie practise. So likewise come to a couetous person, touch him a little with a rebuke, for his wringing and oppression, shew him that the loue of the world is enmitie to God, and that couetousnesse is idolatrie, then comes in this place of scripture which must salue all, what hath not God commanded a man to labour in his calling, doth not God say hee is worse then an infidell, that provides not for his familie, and so all must goe vnder the name of good husbandrie, and thrift and providing for his familie. But consider thou that standest thus for thy labour, God will haue thee labour, but not to serue the diuell in thy labour, take paines in thy calling, but

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but hurt not thy neighbour by it, provide for thy children & lay vp, but lay vp a treasure in heauen, provide to bring them vp in the feare of God, and in some christian vocation, first provide that they may be christians, and then one hath well provided for them, store vp mercifull workes, & then the righteous is mercifull and lendeth, & his seede injoyes the blessing. Thus God will haue one labour with godlynesse and provide so for his children as hee provides for his owne soule. So come to angrie and passionate persons, they can haue some thing to say for their sinne to, and that out of Gods word, when they haue broke out into foolish and vnaduised passions, tell them this is naught, anger rests in the bosome of fooles, and the wrath of man fulfills not the law of God, oh but I pray you doth not *S. Paul* say, be angrie and sinne not: It is true hypocrite, but if thou wilt be angrie without sinne, bee angrie first with thine owne sinne, begin at home, & condemne the follie that is in thine owne soule, or else thine anger is not holie & spirituall, but diuellish fleshlie and carnall. So almost in all other sinnes, there is scarce any other sinne so bad, but vngodlie persons will stand in defence of it, and if they can snatch a few words out of scripture, and teare them violentlie, from the true sence thereof, vnto their owne lust, they count this a matter of great wittinesse, but in truth it is a matter of great & horrible wickednesse, and a damnable prophaning of the name of god, when one can wrest & hale together manie places, and say much for his sinne, it is not a note of more wit, but of more acquaintance with the diuell, for their tongue is set on fire of hell, it is tipped with hell fire, & blowne by the stinking breath of Satan, & when they haue said all they can, they haue made their sinne more grievous, their hart more hard, and them selues more cursed, in that they haue done nothing all the while, but dishonoured God, to make him a patron of wickednesse, and his word a sword for the diuell.

Fourthlie, the word of God is abused & profaned, by turning it to charmes and spels & all kinde of sorcerie, to cure such persons as be mispoken as they tearme it, and ay'd, as such
foolish

foolish tearmes they haue, and to say the Lords praier or some place of scripture, to find things that be lost, with many such wicked thinges, this a sinfull perverting of Gods word. And wheras men commonlie excuse themselues for this sin, because the words be not ill, yet let them know, that when one abuseth good words to a wrong end, they be euill words to him, and if the word of God be perverted to such an end, as he hath not appointed, they be the diuels words to him that thus perverts them, and Satan is no lesse daungerous an enemy, when hee comes like an angell of light, then if he appeared in his colours: and this charming God himselfe condemnes, & in the law saith, that he will finde out such perfors. So that, both these charmers and those that goe vnto them be wicked abusers of Gods name, and either, they shall haue no successe in the thing they sought for, or if they haue, it is a greater plague, for now they prosper in their sinne, and their hart is made more hard & incurable. And thus the word of God is abused. Now the remedie against this abuse is, that we labour to apply Gods word to the right ends that he hath appointed; and if we will know these ends, we may see them, 2. *Tim. 3. 16. The whole scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and instruct in righteousness, that the man of God may be absolute, being made perfect vnto all good works.* Heere hee shewes how we must imploy the scriptures of God, and first generally he saith, they be profitable, shewing in generall, that the word of God must neuer be medled withall, but for some profit, in all conferences wherein we bring in the word of God, and in all maner of vsing Gods word, this must be the closing and shutting vp of all, that there be some good done, that some body be the better for, that some fruit be reaped; where profit is not the end, Gods word is not rightly applyed. Then perticularly he shewes wherein this profit consists; first to teach, & to enlighten the vnderstanding, that one may get more knowledge, and his minde is thus bettered. Secondly, to convince, that is, to refute and beat downe heresies & false opinions afore, to teach the truth, now to pul vp heresies, that the

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judgement may be found. Thirdly, to correct, j. to reforme & amend the offenders, to cōvince ill opinions, to correct ill conuersations. Fourthly, to instruct, j. to shew how one should amend his ill manners, and how he should doe good, as well as that he must forsake that that is ill; how to liue well, and how to haue such a good conuersation, that one may haue comfort in his lyfe and death. These are those ends of the scripture, to which whosoever imployes it, shall not dishonour Gods name, and hurt his soule, but glorifie God, & himselfe be made absolute perfect, and readie to euerie good work. Thus much for taking Gods name in vaine by speech, without an oath, but in vaine speaking and other abusing Gods word. Secondly, Gods name is thus taken in vaine, by abusing his tytles, as God, *Iehonah*, Iesus, Lord, and such other. And that either in admiration, as when one in the hearing of any odd matter or strange report, shall breake forth into such vaine wandering speeches, good Lord, O Iesus, O Christ, Lord haue mercie vpon vs, what a thing was that, wherein one names Gods titles, without any conscience and reuerence of him. Therefore those which haue done so, must repent. So likewise, we abuse Gods titles in rash petitions and imprecations, as, *Sarah* in a fuming chafe comes to *Abraham*, and saith she, the Lord be iudge betwixt mee and thee, and thus she must needs haue a purchased session, and God must come downe from heauen in all the hast, none else would serue the turne, to redresse some wrong that she thought she had; what was the matter, vwhy, *Hagar* had dealt something vnkindly with her, & God must needs come to loke to this disorder. But if God had come and hearing her rash prayer, straight made examination, and proceeded to punish the chiefe offender, who should haue bene first plagued, who was the first mentioner of taking *Agar* to *Abraham*, was not *Sarah* her selfe? what, must *Abraham* take her through her meanes and motion, and now when the matter falls out ill, she will fall out with her husband. How could it fall out better, sith she was the author of so ill a beginning. So that such kinde of imprecations as to wish God be iudge, in auengmēt, rashly

rashly and hastily, is a great dishonour to God; as likewise in cursing, as Gods vengeance ouertake you, and such like horrible speeches, when God forsooth, must needs become their officer to reuenge their quarrell, and serue their malicious humour. So likewise to praise God and giue God thanks for an euill thing, as *Saul* at the wickednesse of the *Ziphims*, when *Dauid* had deliuered them and done them good; now they to curry fauour with *Saul*, and to get his good will, came to betray him to *Saul*, and to discouer where hee was, that *Saul* might take him; hee breakes out, blessed be you of the land, &c. One might haue done a good dutie and discharged a good conscience as *Ionathan* did, & he would neuer thank God for that, but let one come and help him to bring his mischeuous purpose to passe, then God be blessed, and much good thanks there must bee. But *Dauid* did not so to him that slew *Saul*, though he had bene a cruell and an vnjust aduerfarie. So for gamsters, when they couzen and rob one an other vnjustly of their mony, without conscience and warrant, they might euen as well before God cut his pursse, then forsooth God must be praised for their theeuerie, or I thank God I haue sped well, I haue good luck. What, is God a gamster, is he a dicer now, must he be at euery idle persons beck, when he is robbing his neighbour? Monstrous persons, that dare be so impudent, they shall feele and see if euer God waken their conscience in this lyfe, and if he doe not in the life to come, that it was a fault bad enough to take away ones goods in this manner, and far greater, when they will dare to abuse the name of God in it. Now the best medicine to preferue vs from all these sinnes and abuses of Gods titles, is that which is set downe in Deutero. 28. 58. *Fear the glorious and fearfull name of the Lord thy God.* Feare it so, that one name it not, nor think not of it, but with great awe and reuerence, for if one be audacious, to take Gods name in his mouth, without feare & due regard, God will lay plagues on him, and those not short and slight, sore and grieuous, of long continuance and durance. And if one doe tremble and feare before God, thus he shall neuer abuse his name.

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Thirdly, Gods name is taken in vaine, by abusing his properties, and by abusive speaking of them; as of his power, his wisdom, mercie, patience, goodnesse, and such like, which are abused when we speake of them carnally and carelessly, or contemptuously. As in the 2. Kings. 7. When the prince, on whose arme the king leaned, heard the Prophet say that come should bee so cheape, so suddainly after that extreame dearth, he said though God should make windowes in heauen, that could not bee so. Now to speake so basely of Gods power, and so contemptuously as though his strength were to bee measured by mans strength, and God could not tell how to bring it to passe, because hee could not tell how, nor saw no meanes; for there hee aludes to *Noahs* floud, *q. d.* if God should raine come as fast as hee rayned water then, it could not bee so, but it could bee and was so, and hee saw it so, but had no good by it, for he was prest to death of the throng, as a just reward of this his contemptuous speach, & vnbeleefe of gods power. So likewise his providence and wisdom is abused, when one frets, and speakes grudgingly against Gods worke, vnder the name of fortune and chance, oh what ill lucke was that, what ill-fauoured fortune; for either one must say that things come to passe by chance, hap as hap may, without any disposing of Gods, & so hee chargeth God to bee too careless a gouernour, that lets all things ruine at randome without counsell and aduice, when hee had made a world, to let it goe at peraduentures, and at randome, or if wee say that God gouernes all things, & rules in the world, and appoints what things & how they shal come to passe, then he chafes and murmureth against Gods gouernment, vnder the name of fortune, & speaking ill of luck, speaks ill of Gods wisdom, a propertie of his.

So likewise in abusing any of Gods properties to defend euill, as is the common custome of most men, if you reprove them and admonish them of any fault, this makes them care for nothing; oh God is mercifull, true, God is mercifull, but to whom? to the penitent and humble person, that hates his sinne and studies to forgoe it; but hee is not mercifull to those that loue

loue their sinne, and like their sinne, and that haue a root of bitterness in them, and make Gods mercie an incouragement to harden them in their sinne, & not to allure them to repentance, and make his loue and kindnesse a protector to their lewdnesse, to such he will shew no mercie, but his wrath shal burne against them, to the bottome of hell. So that in speaking of Gods attributes, speake of them with reuerence and to that good vse for which God hath reuealed them.

So lastly, Gods name is taken in vaine, without an oath, in speaking vnreuerently of his workes, either those admirable actions of God within himselfe, as his election and reprobation, when vaine man because his shallow conceit and foolish braine, cannot comprehend how God should bee just if hee appointed any to damnation, or how it were not long of him if hee should decree of their destruction before, that it were as they say a plaine wrong, and God could not maintaine it, for this weakenesse of his, that cannot reach to the depth of these things, hee will therefore denie them, and say there bee none, whereas hee should rather with silence and reuerence wonder at this hidden secret, and not prie into it, as *Paul* in *Rom. 10.* did, hauing spoken sparingly of it, hee breakes out in admiration and so concludes, *O the deepenesse of the riches of the wisdom, &c.* This is an horrible prophanesse. So for the outward workes of creation, & of redemption, and the passion of Christ, when one can speake so lightly and without all vse of these great things, that should make one feare before God, and increase the reuerence towards his Magestie, and grieve and hatred of sinnes.

Thus much for taking Gods name in vaine by speech, without an oath. Now followes that taking of his name in vaine, which is with an oath: and this three waies, by swearing either vainely or wickedlie, or falselie. Vaine swearing is, when one in his common and ordinarie talke, mingle words & fil vp his sentences with needelesse oathes, which though men account as a small sinne, yet it is a most notorious dishonour of God, and proceeds from the diuell, hee is the father of it,

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as Christ saith, Mat. 5. *Let your yea, bee yea, and your nay, nay, for whatsoever is aboue, comes from the euill one, i. the diuell.* So that the roote of it is exceeding euill, and therefore the branch it selfe, is not any thing commendable, and then if you will know the fruit of it, S. Iames shewes it in his 2. chap. verse. 11. *Sweare not (saith he) my breithren, neither by heauen nor earth, nor any other oath, but let your yea bee yea, and your nay nay, least you fall into condemnation.* So that the diuell is the author of vaine oathes, damnation is the end and fruit of vaine oathes, & hee that is willing to bee lead by such a guide, and come to such an end, hee may take his libertie to vse them: but one may say, I doe not sweare great oathes, as by God, and by the bloud and wounds of Christ, and such fearefull oathes, but pettie and small oathes, as by my faith and truth, by this bread, this fire, this light, &c. and such trifling things. But Christ answeres for this, that wee must not sweare neither by the temple, nor the gold, nor heauen, nor earth, no not so much as by any haire, because God is the author and maker of all things, and there appeares such a Magestie and power of God in the simplest of his creatures, as no man can expresse, and must therefore reuerence them more, then so lightly to abuse them. So that whether greater oathes or lesser oathes, if they bee idle oathes, Gods words hath condemned them, and they shal without repentance bring damnation. I but I sweare that which is true, it is not a lie: bee it so; that if it bee the verie truth, yet God hath not bound you onely not to take vp his name falselie, but also not to take it vp idly & vainely: and againe, this ordinary swearing in ones common talke, will at length bring false swearing, it cannot bee auoided, but that hee which vsually sweares vainely, shall now and then sweare falselie, for the often tossing of Gods holy and sacred name, or any of his creatures in ones mouth fruelously and careleslie, doth beget at length such a base opinion and account of these things, that they care not how they vse them. Oh but saith one; I would not sweare indeede, but they constrained mee, and vrged mee to it, for they would not trust mee else: but if they will not,
better

better they not trust you, then God not saue; better vndergoe mans vnjust suspition, then Gods just damnation. And what is the cause that some mens credit is growen so weake and feeble, that it wil not stand vnlesse it be vnderpropped by an oath, because they haue so wounded their name, by lying dealing, & by cosenage, as that men take all for falsehood that comes from them, but if one would deale justly and truly, and liue an honest life, hee should not neede to vse such sinnefull shifts to get men to trust him; for there bee many of Gods people, that through gods mercie can say, they haue dealt so honestly and conscionable with men, and haue made such due account of their promise, as now no man that knowes them will goe about to put them to their oath, their bare word shall end the controuerfie, so that if they would deale plainly and justly with others, and let them see some truth in their words, they should not need this idle kind of adjuration to the hurt of their soules; so that to sweare when no oath is required, or accepted, nor cannot edifie but rather hurt, is greatly to bee condemned. But if vaine swearing bee a plant of the diuels setting, and will bring forth fruit for his store, viz. damnation; then how much more horrible and odious, is that blasphemous and furious, and outragious swearing of many men, that if they bee neuer so little offended, and their minde displeased, then they fall to disgorge their filthie stomacke vpon the name of their creator, and spue out all the venime they can vpon his most sacred Magestie, without any feare or reuerence; if in their hunting their dogs agree not to their minde, they fall a cursing and swearing, as it were to ease their distempred stomacke, by shamelesse and blasphemous tearing and rending the name of God; if God crosse them in their dice, which are deere to them, they will crosse him in his glory, which is deere to him; if hee will make the dice runne against them, they will not put it vp so, but they will bee reuenged, their tongue shall run as fast against him.

Heere is an hart fully possessed with the diuell, or rather changed into a diuell, that can finde no other remedie vhen they

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they are crost & moued, but to dishonour God, as who should say, it is an ease & pleasure to their minde, when they can bring any soule disgrace vnto his name, so much as in them lies. Hell gapes with open mouth for such hellish persons, and a most horrible & fearefull damnation remaines for such horrible and fearefull sinners. But this may be an vspeakable comfort to poore christians, if God beare with such persons, with this furious mad beasts, that bite at his name, and seeke to rend and teare his glory, how much more will he doe to them that loue him and reuerence him, and desire to obey him; if God be so patient that for a while he wil suffer men as it were to spit in his face in a chafe, then those that humbly cast themselves downe at his feet shall finde mercie. But let such persons, take heede how they presume often thus to crosse God in their anger, in the thing that he most accounts of, for he wil not long sit downe by it, he will not still beare it, but he will arise in his anger, and plague them in their soule, and in that that is. neereest vnto them, if they set their tongues against heaven, heaven will send downe thunderbolts of vengeance against them; & if one dash often against Christ, and will take no warning, at length Christ will fall vpon them and grinde them to powder. And thus much for idle and foolish swearing, as also beastlike and outrageous blaspheming.

Secondly, Gods name is taken in vaine by swearing wickedly, that is, by swearing to doe euill, as *David* in a passion, & in an heate, sware to kill *Naball*. Indeede *Naball* had deserued death, and God did meet with him after, but *David* had no warrant to seeke so sodden a reuenge, & to sweare to doe that too which as yet he had no calling. This kinde of swearing takes Gods name in vaine, which way so-ener one doe not keepe his oath, nor commit the euill he sware too; yet he sinned in that he made no greater reckoning of Gods name, but to take it vp lightly, and pawne it afore he had considered, whether he had lawfully so done or not; and if he doe keepe his wicked oath, that is most of all sinfull, for then he makes God an author & patron, and calls him for a witnesse and allowe of his euill. So that

that for one to sweare he will be meet with such an one that hath done him wrong, that he will be reuenged of him, or such like, this is a grieuous profaning of Gods holy name, for Gods name should feare vs from euill, not binde vs to euill.

Thirdly, Gods name is exceedingly dishonoured and polluted by swearing falsely, by forswearing ones selfe, which is most vsually called perjurie. This is an horrible sinne, tending to a most fearefull damnation; for if one shall giue account for euerie idle word, as Christ saith, and if one be subject to damnation for euerie vaine oath; as Saint *James* affirmeth, then what shal be come of those, that will dare to call God to beare witnesse of a false thing, and beare themselves out in a lye, by pretending his name. Therfore in *Zaccar. 5.* the Lord shewes that his curse like a fretting leprosie, shall come vpon the forswearer, and vpon his house, to consume him and deuoure his posteritie and substance, and shall eat into them, like a fretting leprosie, till it haue brought them to naught. And in the 15. *Pl.* it is set as a note & marke of a true christian, that hauing sworn to his hindrance, he will yet keepe his oath. Then how far is he from a good man that will of purpose sweare that, which he neuer purposeth to performe, and set a better coulour vpon an vntruth by garding it with an oath. For it were better loose any commoditie then of Gods fauour; and suffer damage in any thing, then in the matter of Gods glory.

Now the circumstances doe aggravate this sinne; It is verie wicked and cursed, if it be in a priuate place, and in a priuate cause. But when one comes before a magistrate, in a publique assembly, and in a matter publikly knowne, and to be publikly tryed according to the truth and justice, then, to winne credit to a lye and vniust dealing, by calling the true God to witnesse, and to behold is most notorious, and euen to lye against the holy ghost, as *Peter* saith to *Ananias*. And this is to bring a many sinnes into one; to be a theefe and rob the innocent, to peruert justice and trueth, and therefore when one comes to be a witnesse before the face of the congregation in iudiciall manner, then purposely vpon set mallice,

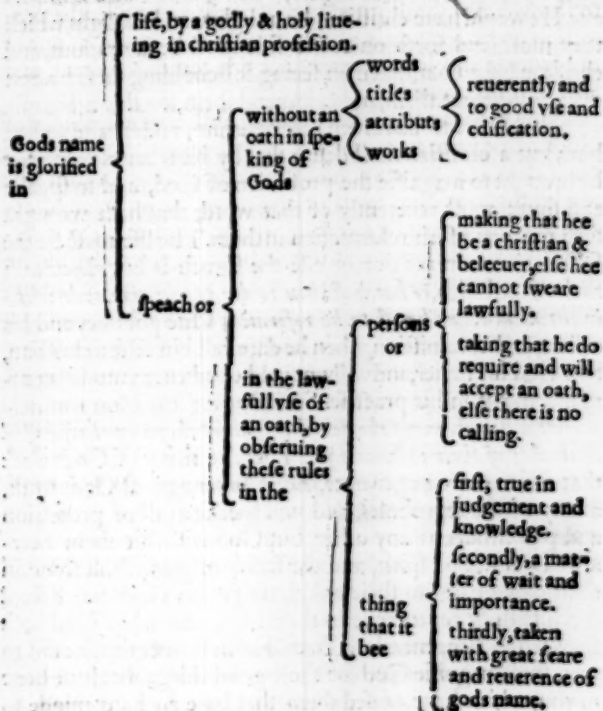
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to shrowd and thrust forward a lye, as it were vnder the protection and safeconduct of Gods most holy name; is one of the highest and forest breaches of this commandment, and abuses of his name.

Now the way to preferue one against all these abuses of Gods name, is to feare an oath, as in Ecclesiasticus, setting a good man and opposing him to a sinner, he giues him this marke, that he feares an oath, and if one be a frayde to accustom his tongue to swearing, he shall not easily be overtaken with wicked and much lesse perjured swearing, but he that hath so lauish a tongue as it can with as much facilitie and nimblenesse poure forth oathes as any other words, he is in continuall daunger to fall into that foule and most odious and hatefull sinne of perjurie. And thus wee haue heard how this commandment is broken.

Now where God forbids any ill, he commands the contrary good. Therefore we must see what it commands. It commands generally to glorifie Gods name. As is shewed in the Table following.

Gods



First, for life, a christian is bound heere to behaue himselfe so, that his whole conuersation may bring glorie to the name of God. He must so profit in knowledge and conscience by the word of God, which he professeth, & make such a good proceeding in pure religion, as that he may beautifie his religion by a blamelesse and vnspotted behauiour. Thus in *Mat. 5.* Christ saith, *Let your light so shine forth, that men*

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may see your good works, and glorifie your father which is in heauen. He would haue christians be as lightes, and the light which they must send forth on euerie side must be a gracious, and christian behaiour, that men seeing & beholding these beams, may glorifie, not them, and commend them, for this a Pharise will doe, seeke to haue men magnifie him, and speake well of him; but a christian must desire that by his meanes men may be brought to magnifie the profession of God, and to speake and think most reuerently of that word, that hath wrought such grace and such reformation in them. The life must be the first beginner in religion, or else the speech is but ridiculous, as the Lord saith, *What hast thou to doe, to take my words with in thy mouth, and hatest to be reformed;* One goes beyond his calling and commission, when he dare call himselfe a christian, and God his father, and will not yeld obedience vnto his commandements in his practise. So 1. Peter. 2. 12. *Have your conuersation honest among the gentiles &c. that they may glorifie God in the day of their visitation.* q.d. There be many of Gods elect that are as yet vnregenerate, and as bitter against Gods truth, as any of the reprobates, and will speake as ill of profession and professours as any other, but God will visit them hereafter by his good spirit, and the funne of grace shall shine in their darke harts, to their enlightning; and Gods word shall work faith & repentance in their harts, who when God hath shewed the same mercie to them that in former time he did to you, shall magnifie God for those good things that haue bene in you, which haue caused them that bare an hard minde to religion afore, to loue and like it so much the more now.

And though they stand out long, yet at length they shall be wonne, and then they will magnifie God. And euen bond men are commanded, notwithstanding their low estate, & the baseness of their condition, yet, to bring some glory to God, and win some reuerence to their glorious profession, by their good dealing. No man is in so meane a place, and so contemptible a degree but that he must if he will, take the name of Christ vpon him, & the profession of christian religion, he must adorne,
and

and deck it, which he may doe, by being faithfull and diligent in his place, and giuing euerie man his due conscionably. Euen a seruant, if he be not audacious, and saucie, and malapart, and picking, and false, but trustie and diligent, and seruiceable, and patient, and meeke, and humble, he keepes Gods commandement, he glorifies God, he graces religion, he works out his owne saluation, doth what in him lyes, to conuert his vnbelieving master, and shall haue a reuward for this, as well as if he were in an higher and more honorable calling, that the world made more account off. Therefore this serues againe to confute those professors, that are so slenderly seene in the meaning of Gods commandements, as that they think if they be not common swearers, and outragious blasphemers, the third commandement hath nothing to say them, & they be free from the breach of it. But this and all other of Gods commandements are broken, as well by omission, as commission, as well by not performing that that is therein enjoined, as by doing that that is forbidden, for God doth not giue a law altogether negatiue, but it consists of a part affirmatiue to. And because neglecting obedience to the first braunch of this holy commandement, & care not to crosse God in that that is neere vnto him, therefore he crosseth & plagueth them in that that they doe most set by.

In the verie first petition Christ bids vs say, *Hallowed or sanctified be thy name.* j. Let vs and all professours, be so well grounded in the vnderstanding of the word, and rooted in the good affection to the same, as that their life led in all good conscience, may bring glorie to thy name, and religion. Now for one dayly to make this prayer, and neuer to regard his actions, how they be agreeable to his petition, and such as in truth doe sanctifie Gods name; what is that in deede, but to dishonour him both in his life & in his prayer. And thus much how ones life should glorifie God.

Now follows how he must glorifie him in word & speeches. First in speaking of Gods word, as one ought, for wee must not onely not speake of it vainely, jestingly, or wrestingly, but wee must looke that wee doe speake of it, to those good

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ves, and with that good affection and reuerence that is meete.
And so in Deutr. 6. 7. *These words shall bee in thine hart, and thou shalt rehearse them continually, &c.* So that it is not left at ones discretion, whether hauing gods word in his hart hee will speake it, but it is laid as a commandement with equall authoritie with the former, that hee shall talke of it: and surely if it bee within, it will bee heard without, as Psal. 37. 30. 31. *The mouth of the righteous will speake of wisdom, the law of God is in his hart, his feete shall not slide.* Hee shewes the priuiledge of a righteous man, that hee hath Gods law so rooted and settled in his hart, as it will sprout and bud forth in his mouth, and these doe so keepe and preserue him, that either he shall not doe any thing that is wicked, or fall into sinne, or if hee doe, hee shall bee soone and happily recovered: Those therefore faile much in this dutie, that will neuer talke of any thing in the scripture, or of any part in gods word, they will come to the church, & giue the preacher an houres hearing, but follow them out of the church dore, & what kind of conference shal you heare come frō them? not one word of the sermon, but presently of earth, earth, straight to the rooting againe; though these men bee not common swearers, yet they haue broke this commandement, for God commands vs heere to speake so wiselie and discretlie of his law, as others may reape fruit and himselfe to. And therefore howsoever foolish persons are ready to excuse themselues that they bee not booke-learned, and therefore they cannot talke of scripture, but they haue a good hart, and if one could see into them, hee should see wonders forsooth, and many great matters they haue in their hart, as this by the way must be marked for a general rule, that as currey man is more emptie of goodnesse, so he is most full of bragging, and the most ighorant persons be the greatest boasters, those that neither know God nor themselues, nor haue any sparke of grace and repentance, of all others, these will make you the most flourishing shew in words, what a good hart they haue, how good a faith, how they serue God day and night, and many excellent things, rare men they bee, if you will beleeue
their

their owne report, for such persons I say, that haue all their goodnesse lockt vp so that it can neuer come abroad, they may say what they will of themselves, but Christ saith, that *a good man out of the good treasure of his hart, brings forth good things.* This is such a treasure as must needes be brought to light now and then, yea continually, for if one say, he hath a coffer full of good gold, and yet can fetch nothing out but counters, no man euer saw him bring an handfull of pure gold out of his chest, but euery day counters good store, sure by this that comes abroad, one may quickly gesse what store is within, and few wise men will count him euer the richer for his golden words, when hee hath nothing but brasse comes out of his purse. And so in the Pro. the wise man saith, that *the tongue of the righteous is a tree of life, and that it feedeth many.* And therefore hee that can feede no man, how comes this to passe, surely hee is not a tree of life, hee wants grace. So that as a man must not speake idly and peruertinglie of Gods word, so hee must not holde his peace neither, as if hee were dumbe, but hee must haue the law of grace vnder his lips, and speake of it reuerently to edification, and hee that doth not so, breakes the third commandement.

Secondly one must speake of Gods titles & properties, with feare and with an holie trembling, to the benefit of men and the praise of God by them. Thus *David* in the 40. Psal. 9. saith of him selfe, *I haue declared thy righteousness in the great congregation, I haue not hid thy righteousness, and I consealed not thy mercie and thy truth &c.* These were the things whereof *David* would speake of, the great mercie of God, and of his wonderfull and stable truth, that men might learne hence, to flie vnto him, and depend vpon him in their miseries. And hee should shew forth his righteousness, that men should know that it would surelie goe well with the righteous, and that the wicked should haue according to the worke of his hands, for God being righteousness it selfe, must needes punish the one and reward the other, as their life and deeds had deserued. These were the things about which he would willinglie exercise his tongue,

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tongue, & speake joyfullie to the people, for one cannot speak of these things conscionablie, but it will work in him a feeling and a loue of these things, so that him selfe shall get more good and those also that heare him. So the 107. Psal. 8. *Let them consider before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.* He would haue vs haue such a feeling in our hands, as that we should not onelie confesse Gods kindnesse to him, but before men also make the same knowne. And therefore all of vs must here bee humbled and acknowledge how exceeding short we come, how seldome or neuer we breake forth into such confession or declaration of Gods power, wisdom, mercie, & such like good, as our selues, and others might therby be stired vp the more, to be thankful vnto him, and to stay vpon him: Who almost hath said as *David* in the Psal. *Come and I will tell you what the Lord hath done for me, what carefulnesse he hath had ouer our soules and bodies, what faithfulnessse he shewed vnto vs in all our needs, and of all his wonderfull mercie and wisdom, whereof we may see experience.*

Manie can make long discourses, of the kindnesse of such a friend, and spend an houre together, what this and that good man hath done for him, but for God that giues life and breath and all thinges, and that giues power to our friends to doe vs good, and kindnesse to put that power in practise, who doth almost speake of all his goodnesse, of all his power that hee continually doth shew & practise towards vs, to moue himselfe and others the more earnestlie to glorifie his name. Likewise thirdlie we are here commanded, to speake of Gods workes, with reuerence & thanks giuing, wether the workes of mercie or of iustice. And thus the children of *Israel* with there leader *Moses* after that wonderfull deliverance at the red sea, did fall to praising and magnifying God, and to confesse his excellent greatnesse and magestie, and set out the same to all posterities. And as one must magnifie God for all his workes, so especially for those that goe most beyond the reach, and seeme most contrary to carnall reason: and thus *Paul* hauing disputed of election

election and reprobation, such works as carnall men and fleshly wit most snuffes at, and would willingly snarle and speake most vildly of it, if it durst for feare of men; he being a man of Gods, speaks most reuerently, and with wonderfull awe of the greatnesse of God. Rom. 11. 33. *O the deepenesse of the riches both of the wisdom and knowledge of God; how unsearchable are his Iudgements, and his waies past finding out, and then who hath knowne the minde of the Lord.* j. who can tell why God chooseth one to life, and refuseth an other to death, why he will haue one saued and an other condemned, who can asigne the cause of these hidden things. And in the next verse hauing before spoken off, ordaining one to shame, and an other to glorie; he shuts vp & closes all with this holy & reuerent conclusion, wondering at his greatnesse, *of him, (saith he,) and to him, & for him are all things, to him bee glory for euer, Amen. q.d.* hee made all things at the first himselfe, he sustaines and preserues all things by his owne power, still; therefore it is most just and equall, that he should dispose and order all things according as seemes best to him, for his owne glorie. And as we must strue to magnifie God in these works, that crosse our reason, so in those also that are most contrarie to our affection, as in our crosses and afflictions. And thus did *Iob*, when God had taken away his sonnes, his seruants, his sheepe, his Oxen, his Camels, and all his goods, and that all of the suddaine, he falls not to murmur and grudge against God, but breakes out into the praise of God, *The Lord hath giuen, saith he, the Lord hath taken, blessed be the name of the Lord.* In all these miseries hee could finde in his hart and finde good cause to blesse the name of God, for he knew that it came from God; and though the diuel were a chiefe stirrer, yet he could not goe beyond his commission; and though God had taken away all, no wrong was done to *Iob*, Gods it was, and God had giuen it him, and might haue taken it away sooner, and therefore still he was to be blessed. So did *Hezekiah*, so did *Eli*, *It is the Lord, let him doe what he will,* so that euen in gods chastisements & corrections which are tedious to the flesh, and goe against the graine of our affec-

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tions, we must prayse him. As *Nebuchadnezar* in the end of his seuen yeares miserie, saith, *He is holy in all his works, and test in all his wayes.* And thus we must glorifie the name of God in speech, without an oath.

Now it followes to be spoken of an oath: and first, we must know that it is a dutie & seruice of God, when we haue a lawfull calling & iust warrant to take an oath, so it be done aright, as rash swearing is a sinnefull thing, so reuerent swearing is an holy thing, and one may sinne as well in omitting this when it is lawfully required, as in committing the other which is forbidden. So Deut. 6. 13. and 10. 20. *Thou shalt feare the Lord, and serue him and sweare in his name.* In both which places god plainly commands it, as a seruice of him to sweare by him, when one hath a warrantable and iust cause to take an oath. Therefore their error must bee condemned, that would altogether root out the vse of oathes as vnlawfull, and being called thereto refuse it, because they say they would not take gods name in vaine; nay, now they doe take Gods name in vaine, in refusing to sweare by it reuerently, and vpon good ground & allowance, they might euen as well refuse to heare, and reade, and pray, as to sweare, being thus called therevnto. Likewise it serues for our instruction, that when the case stands so, as that an oath is required at our hands, by those which haue authoritie, and when wee haue a sufficient warrant, then wee should willingly and cheerefully doe it, and that with a minde to glorifie God, and an expectation of a blessing vpon this, as vpon hearing and reading, because it is an ordinance of God, as well as they bee: and it is a fault, when men comming to this, doe not propose the glory of God vnto themselves, or looke for any reward for this dutie, but onely looke to the ciuill ends, to set agreement, and make all things right, and such like, not thinking that this is a matter of highlie honouring God, nor looking to his name, nor to his promise of giuen good successe and blessing to all his ordinances. Manie will hope to speede better, for a good prayer, as in deede they shall, which neuer hope that god will looke any whit, the more fauourable vpon them,

them, for a lawfull and a just oath, but if God will punish vaine swearers, he will reward good swearing, and those that vse it aright, as a curse is denounced against the foolish and idle abusing of it, so the reuerent and conscionable vse of it, must haue a promise of blessing annexed to it also. But for want of knowledge and faith in this point, we want the fruit of it, whereas a christian swearing for conscience sake, and in obedience to Gods commandment may lay vpon an oath among his best seruices, and accounts, and treasure it vp as a precious jewell that shall bring an excellent reward with it, for God will not forget those that sanctifie his name, and one cannot doe that more then in an holy and reuerent swearing by it. Now that one may sweare lawfully, these rules must be obserued, both for persons making
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FOr the person making, this must be knowne & obserued, that he must bee a christian, for no vnregenerate man can sweare lawfullie. And therefore *S. Paul* swearing saith, I call God to witnesse, why but so may an vnregenerate man, and his oath be worth nothing, therefore hee ads, whome I serue in my spirit, shewing that he that will comfortablie take the name of god in his mouth to sweare, must sanctifie him in his hart, and serue him in his spirit, or else hee doth take the name of God in vaine, he doth not glorifie him at all, for an ill tree saith *Christ*, cannot bring forth good fruit, and though others may haue good by that which he shall doe, yet it can bring no good or comfort to himselfe; nay it is an ill work in him, as the preaching of *Iudas*, and casting out diuells, and other works which he through *Christs* commission was able to doe, were wicked things in him, and so farre from doing good to him, and yelding him any comfort in time of his afflicted conscience, that they rather were torments, and as hell fire in his bosome to vex and terrifie him, that had made so faire a shew, when in trueth he had so foule an hart. So if an vnregenerate man take an oath, though it be most true, yet he sinnes and dishonours God.

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in thus swearing, because whatsoever is not of faith is sinne, now he hath no faith, nor neuer lookes to Gods commandement or glorie in his oath; therefore the man must be good, sanctified by Gods spirit, and by faith, able to looke to the commandement & promise, being truely converted vnto God. Therefore whosoever hath taken an oath before his calling, how euer in it selfe lawfull, yet he must be humbled for the doing of it, because it was a sinne in him, being voide of faith, & wanting a good conscience, and all true reuerence of the maiestie, for these things can neuer be wrought, but by the work of Gods spirit, conuerting and regenerating, therefore in time of ones vnregeneracie, he tooke Gods name in his mouth, when there was no feare of him in his hart, and to the impure all things are impure. This must be observed in the maker. Now in him that takes an oath, this is requisite, without which an oath cannot be lawfull, that he require it and be willing to accept it, for if the partie vnto whome one sweares, doe not desire nor will not receiue an oath, then the oath is a wicked oath, and therefore many men are to be reprov'd, that in common buying and selling, are so readie to sweare, as that though no man be willing, they should sweare, y^e, rather is grieued and troubled at it, yet euerie thing of neuer so light moment, must haue the confirmation of an oath joyned vnto it. But what get they that will make a trade of swearing? surely this, that they grow to be suspected of vnfaithfulnesse, and when they be so lauish of Gods name, both their owne harts grow lesse to reuerence it, and others will not beleue them, but the more suspect them, the more they think to remoue all suspicion; for a godly man and one that hath any true fidelitie in him, sets more by the name of God, then to pawne it vpon euerie smal occasion, and therefore those may be iustly thought most deceitfull towards men, that be most prophane to God, and he that cares not to dishonour God, will neuer make any great bones of couensing his neighbour.

These rules are for the persons. Now for the thing it selfe. First it must be true that is sworne, that is, the thing which we

confirm by taking the name of God in our mouthes, must not onely be true in it selfe, but it must also be a knowne trueth, of which he that sweares hath some certaintie, his conscience must not doubt of the trueth of it, if he doe, he sets to light by Gods name. So *Ierem.* 4. 2. He requires that one must sweare in truth and in judgement; if one will come to auer and affirme a thing with an oath, he must be able to say I sweare nothing but that which vpon sound ground & good prooffe I know to be true, I am sure of it, and haue in mine owne hart, just warrant for that which I speake, else if one will come vpon euery light conjecture, and slender opinion, to binde a thing by the name of God, though it fall out to be so, yet he hath profaned Gods name, and taken it vp with a vaine and vnreuerent affection, in that he is so rash as to venture so easily and suddenly vpon so great and waightie a thing.

Secondly, an oath must not be tendred in light and sinall matters, but in things of moment and importance, though the matter be true and in our knowledge, such as we may safely testifie the trueth of it; yet if it be but a trifle, and such a thing as if we be not credited, it is not worth an oath, in such case a man must rather be content not to be credited, then to call Gods name to witnesse. When *Moses* was the judge, he appointed inferiour officers to be conuersant in sinaller matters, and onely the greater and waightier causes were brought to him to heare and decide; now then, if it were not fit for *Moses* to be called to the ending and making vp of euerie light and idle controuersie, much lesse is it fit for vs to debase GOD so much as to bring him in vpon euerie trifle. We would count it a verie vnmanly thing, if one should goe to the Lord chiefe justice or some high officer about a sheafe of corne or cock of hay, and no man could serue his turne, but some great officer in high place, to haue the hearing of these toyes, and if it be to much disgracing of a noble mans dignitie to call him forth about euery such thing of no waight, much more profanenesse is it towards God, and shewes an hart nothing touched with the greatnesse of his magestie, to vrge him to come out of his

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place, and be a witnesse to such matters. Therefore vnlesse it bee matter of waight that tends to some glory of GOD, or some great good of man, to ende some contention that would be dangerous, and to set vnitie and good order amongst men, we must not be bold to meddle with the name of God, and solemnly to call him as a witnesse of the thing in hand.

Lastly, one must doe it with great feare and reuerence, as in Eccles. It is noted as the mark of a good man, to feare an oath: and though one be the child of God, and an oath be required of him, and hee know the thing to bee certainly true, and the matter also of waight worth an oath, yet if hee come lightlie without any regard of God, and reuerence of that excellent name, hee is to take in his mouth, hee hath failed in his swearing, and hath taken Gods name in vaine, and is to bee humbled for it. For in the Psal. he saith, *Serue the Lord with feare.* Now if a man must not vndertake any seruice of God, without feare and reuerence, much lesse must hee call God to bee a speciall witnesse, and after a speciall manner set himselfe before him without trembling, and a speciall awe of his Magestie. And thus much for the commandment, now follows the reason of it.

For the Lord will not hold him guiltlesse that takes his name in vaine.

HEere God from the greatnesse of the perill, goes about to terrifie men from the sin: now where hee saith, *I will not holde him guiltlesse*, something more is expressed, then is vnderstood, for the meaning is, that God will account him as guiltie, and execute a sharp and seuer punishment vpon him. So that this wee may obserue as a plaine doctrine out of this doctrine, that hee which sinnes against this commandment, vnlesse hee doe soundly repent, shall feelee Gods hand heauie vpon him, God will neuer put it vp, but will bee thoroughly reuenged vpon him for it. Of all sinnes this seemes most safe in the eyes of men, a greater penaltie is laide vpon him that
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robs a man of his goods, then vpon him that robs God of his glorie, and one may with more ease carrie out a blasphemous & furious oath, yea many of them, & wicked scoffing & mocking of his word & works, then any slanderous reproch or taunting terme against his neighbour, that is but dust and ashes like himselfe. Therefore sith men let it slip so easily, God will take the more notice of it, and punish it more sharplie: for indeede men are more carefull farre of their owne vaine glory, then of Gods glory, and therefore if God should refer it to mens assises, it is sure, little order would bee taken for it, yea commonlie it is seene that those which should reforme and correct others, in this point haue themselves most neede to bee reformed and corrected, & the greatest rulers that should most repress blasphemie, of all others practise it most; for if they bee neuer so little crossed, how doe they seeke to ease themselves, but by violent and outragious swearing. Therefore if God should put ouer the punishment of it, to their discretion, like inough a very slight penaltie should serue the turne: and men also could not inflict a sufficient punishment, answerable to the fault, for damnation is the due punishment, as in *Iames 5*. Therefore God will haue it come before his judgement seat, and himselfe will be the judge, and the executioner in this offence. Sith then god vndertakes to punish it, the vse of it is for the tenor & affrighting of all vngodly persons, that take libertie to themselves, to run euer in the breach of this commandement about the rest, that they grow shamelesse, they neuer seeke to hide it, nay they will doe it to anger one, and they take a pride in it to; many also of the ciuiller sort, will be loath a man should see them take away their neighbours sheepe, or prig a sheet from off the hedge, but if they sweare in a passion, come and tell them that they are in great fault, they wrong God, in that which is most deare vnto him, they prophane and dishonour his name, then they turne all into a jest and laughings, what, is that such a matter, doe you stand so much vpon an oath, why who is there I wonder, that doth not sweare sometimes, and drop out an oath now and then, afore hee be aware, when he is angrie? and doe they

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they make so light a matter of it, is it a small thing to fall into the hands of God? nay there bee some of Gods people that can say, truly through Gods mercie, they had rather choose to haue their soule drop from their bodie, then an vnadvised and pashionate oath from their mouth, for if God haue threatned to bring damnation vpon light swearers, then where shall mad and franticke swearers appeare, these bitter swearers, how great a damnation must they looke for? vnlesse their repentance be exceeding great, for though men let them passe, yet before the great iudge of heauen, they be liable to an action of eternall death; wherefore in a case of such danger, men must bee content to bee admonished, and to bee helped out of the sinne, and not take one and chafe at him, that by an wholesome rebuke desires to draw their soules out of hell, which they would not doe, if they did belecue that God would so severely punish them.

Lastly, this may serue for the comfort of those that haue receiued wrong by false oathes, and haue false matters carried out against the, by the help of perjurie; though corrupt iudges for their owne gaine sometimes regard not this, but looke slightly ouer, & it goes for currant, yet the iudge of iudges will make a better inquirie, & come with a more true verdit, & will lay open their innocencie, and the damnable hipocrisie and impudencie of their aduersaries, and not onely discover it, but plague and confound them for it, if they persist impenitent: and this was the case of *Naboth* and his children, they were by such wretched dealing, surpris'd and brought to death, as malefactors, as traitors against the King, and blasphemers of God, but hath not God in his word, shewed how hee brought destruction vpon the actors, and rooted them out, and swept them and their seede away like droun from the face of the earth, & *Naboths* name is now cleared, and euery one that heares of him knowes him to haue bene better then *Ahab* or *Iesabel* were: so that God brought their sinne vpon their heads, and hath not suffered his innocencie to bee stained: God would not beare with it, how euer *Ahab* being the king, no man durst
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goe about to redresse it. Therefore all be it sometimes wicked sinners, will impudently outface, and by swearing and forswearing ouer-sway the good causes of Gods children, and carry away matters for a time, that are altogether false: yet be patient, God will not let the vprightnesse of his childrē be oppressed; he will not suffer that his sacred name shal be thus wickedly abused, to be made a shelter for lies and slaunders, but when the good time comes, he will let the world see how vildly and shamefully they dealt, and though now whilst God holdeth his peace, they flatter themselves and care not a jot to prophane his name, so they may effect their malicious purpose, and matters goe on their side, yet God will haue a care that their wickednesse shall returne and fall vpon their owne heads, & their owne shame shall couer their faces, and the wrong done both to his name and to his seruants shalbe fully discovered and auenged. Thus much concerning the third commandment, for the glorifieng of Gods name. Now followes the fourth, In these words following,

Remember that thou keepe holy the sabboth day, sixe daies shalt thou labour & do all that thou hast to doe, but the seauenth day is the sabboth of the Lord thy God, in it; thou shalt doe no manner of worke, thou and thy sonne, and thy daughter; thy man seruant, thy maide seruant, thy cattell and the stranger that is within thy gates, &c.



He summe of this fourth commandment is, to command the setting a part of the seauenth day, from all worldlie busines, and affaires, to the exercises of religion and mercie, and in the night that our sleepe also be seasoned with the word, and the exercise of which we haue bene pertakers. The parts are two. The one sets downe the duties to be performed, the other the reasons to moue vs to performe them. The duties two fold, shewing what we should doe, and from what we should decline. The things to be done, is keep-

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ing it holie, celebrating an holie rest vnto God. The things to be forborne, are all bodylie works, and to see that those which be vnder our gouernment, as children, seruants, and all inferiours doe the like, and that our beasts be not put to any ciuill labour, yea that the stranger, when hee comes amongst vs, doe not openly prophane the same, though wee cannot inforce him to come to the publik exercises, yet those that are in superioritie, must restraîne him from publik violating of it, by open working, and must lay the authoritie so farre vpon him, as that they suffer him not among their people, and in their iurisdiction, in the face of the congregation, openlie to breake the commandement of God. The reasons are diuerse, first drawne from the equitie and righteousnesse of it in these words, *six daies shalt thou labour q.d.* I haue given thee six daies for thy businesse, and haue taken but one for my selfe, therefore thou must be verie well contented, to yeeld to me in this so reasonable and equall a commandement. If I had taken sixe to my seruice & given thee but one for the works of thy calling, yet thou shouldest in dutie haue obeyed me, but now that I am so liberall to thee, and scant to my selfe, hauing so large allowance, there is no reason why thou shouldest refuse. The second reason, is taken from the authoritie and right of God, in these words, *The seauenth day is the sabboth of the Lord thy God, q.d.* I haue taken it to my selfe, I haue challenged it to my selfe, to bee employed in my seruice, it is my day not thine, therefore, vnlesse thou wilt bee accounted a sacrilegious theefe, to take holie things for vnholie vses, vnlesse thou wilt deuoue things that bee sanctified to thine owne destruction, see that thou meddle not with it, it is a part of the church treasure, & thou shalt be no better then a church robber, if thou conuert it to thine owne vses. The third reason is taken from Gods example, in these words. *For in sixe daies the Lord made heauen & earth the sea and all that in them is, and rested the seauenth daie, q.d.* if thou wilt follow example and bee led by others, then follow the example of the best, now what better example can there be, then the example of God himselfe; now God himselfe when he went to make the world, and all the things in the world,

world, contriued all his works so, as that he finished them within the compasse of fixe dayes, and on the seuenth day did rest from all his works of creation, onely preserving those things which before he had made, therefore from his example learne thou so to dispatch all thy businesse on the fixe daies, as that on the seauenth day ceasing from labour in thy calling, thou maist wholly giue thy selfe to the duties of sanctification, and to meditate on Gods power and greatnesse, in his fixe dayes work, for which end, as one speciall thing to bee done in it, he hath appointed this resting of the seuenth day. The last reason is taken from the end of the sabboth, in these words, *Wherefore the Lord blessed the sabboth day and hallowed it. g.d.* If neither the equitie of the commandement, nor the authoritie and right of God, nor yet his example will preuaile with thee to perswade thine hart to keepe this commandement, yet in regard of thine owne profit, and the benefit thou shalt reape to thy selfe, yeld to keepe it holy, for God hath not taken this to himselfe for any commoditie that he shall haue by it, but euen for thy good, for he hath appointed it for holy vses, that it might be a meanes of blessing not vpon the soule onely, but euen vpon the body and estate of those that obserue it; there is no readier way to bring Gods blessing vpon any man then the sanctifying of it, nor no more present meanes to pull downe a curse, then the neglecting and breaking of it. Therefore if thou loue thy selfe and wouldest haue prosperitie on thy soule and bodie, yeld so much obedience to God, as to sanctifie his sabboth. Thus much concerning the summe and exposition of this commandement. Now because there be many that doe disagree in this doctrine of the sabboth, and account the keeping holy of the seuenth day in the number of those ceremonies which be abrogated by Christ, and reached onely to the Iewes, therefore it is requisite that we approue and confirme by some sound reasons out of Gods word, that this commandement is morall and perpetuall, and as carefully to be kept vnder the gospell, as vnder the law, and to continue in force, so long as any of the commandements, euen so long as there is

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this world, and a Church militant vpon earth. The first reason to confirme this, may be drawne from those reasons which God vseth for the confirmation of it, in the text; the reasons are all of them perpetuall, and none of them ceremoniall, and euery one as much belongs vnto vs, as vnto them, and therefore it is without reason, to make the commandment it selfe of lesse scope, and binding fewer to keepe it, then those reasons which are brought to confirme it. For goe through the whole commandment, what one word in all of it, hath any note of ceremony, what reason fauours of any special thing to the Iewes, that the commandment should be tyed onely to them; for god commands them to keepe the seuenth, because it is most equal, being that he hath permitted sixe dayes for their businesse. Why, and hath he not giuen vs libertie to labour sixe dayes in our calling, and is not the equitie altogether as forceable to vs in euery age, as it was to them, in their ages. If God haue taken from vs none of the sixe daies which he gaue to them, what reason haue we to take away more of the seuenth, or any of the seuenth more, then they. Then secondly, it is the Lords, therefore the Iewes may not dare to imploy it, any other wayes then according to his will, and doth not this reason hold as strongly now, haue we any priuiledge graunted, to lay theiueish hands, vpon those holy things which are Gods, more then in old time the Iewes had; & for the example of God, that he ceased from creating, doth it not reach to all ages a like; are not we as much bound to follow Gods example as euery any. Lastly it is a day blessed to them that keepe it, and to this ende consecrated, that it may bring a blessing; hath time worne out the force of this argument, is God lesse able to blesse vs, or should we lesse desire, or doe we lesse stand in need of his blessing, then they? We see then that all the reasons are firme and strong, the length of time cannot abrogate the truth and strength of the reasons; therefore neither can it disanul the commandment. For where God giues a ceremoniall commandment, which he would haue the Iewes onely to obserue, there he frames his reason thereafter, from some thing that specially toucheth the Iewes, & hath

no such affinitie and agreement to other nations, as for the passeouer, he commands the Iewes to keepe that, why, because the Angell passed ouer their houses, when he destroyed the Egyptians, and they must giue the first borne to God; why? because God did not finite their first borne, in the slaughter of the Egyptians, and so many other ceremonies, haue reasons annexed vnto them, which being peculiar to the Iewes, shewed that they did onely binde the Iewes vnder the law; but of all the reasons heere alleadged, we see that none is ceremoniall, peculiar or proper to the Iewes, but every one common to all, and as large as all the world; therefore those that cannot exempt themselves from the arguments confirming the commandement, may not pull their necks out of the commandement. Secondly, from the time when this commandement was first giuen, and the keeping holy of a sabboth day instituted, we may easily perceiue, that the cōmandement is no more ceremoniall then all the rest. For it was giuen in mans innocencie, when *Adam* was perfect and needed no ceremonie to leade him to Christ, because he did not neede to beleeu in Christ, being himselfe perfect, and holding his happie estate, not by faith in Christ, but by faith in Gods word, and his owne obedience vnto Gods word. For this commandement was not first made at Mount Sinah, no more then any of the other 10. but equally with them bound the conscience of *Adam*, the first man, and is of like antiquitie. The first seuenth day that euer was, was as much to be sanctified as any that followed, as may appeare in the second of Gen. last verse, where it is said, that God after the creation in the sixe dayes, rested from creating the seuenth, and therefore he hallowed the seuenth day, and blessed it. Now then, sith it was first instituted in Paradise, afore there either was a ceremonie, or neede of a ceremonie; it may not be reputed among the Iewish ceremonies. And this reason is to be noted, because it shewes the foolishnesse of that friuolous reason, which some men bring against the sabboth day. Oh say the Iewes they were children in Christ, and weaklings, and therefore they had neede of a sabboth; But we

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are past babes, we are men growne & haue more knowledge, we are stronger then they; Are you stronger then the Iewes? be it. Though if it were tryed, many of these that brag of their strength about the Iewes, would be found inferiour to many of the Iewes. But be it for the time, graunt them this, yet are they stronger then *Adam* in his innocencie; haue they greater knowledge, and more grace then he had beefore his fall? Why, but God saw it needfull for *Adam* to haue a sabboth, and if it were needfull that was without sinne himselfe, had no clog of corruption to hinder him, no sinner to infect, no ill example to seduce, yet I say, if he had neede of this as God in his wisdom judgeth, because his calling, though followed without tediousnesse, would yet partly, haue withdrawne his hart, that he could not so freely & wholly haue giuen himselfe to praising of God, and considering of his power & wisdom, and mercie, & therefore was to set one day apart from all works of his calling, to imploy it wholly in praying and magnifying God, and such like duties, that he might with greater libertie & comfort, doe them; then what neede haue we, and how far is our necessitie greater, which are burdened with many corruptions of our owne, and haue much temptation from many ill presidents, & many allurements of the world, to pull our harts from the worship of God, which are men of polluted lips, our selues, and diuells amongst people of polluted lips, & which cannot without far greater distructiō & wearinesse also, follow our callings.

If *Adam* had neede of a sabboth, when hee had no let within, nor without, how much haue we, that both within and without are beset, and one every side compassed with such strong impediments, from our selues and from others, that when wee haue a sabboth to bestow wholly and onely on Godlinesse and religion, can yet hardly, and with much adoe keepe our harts from wandring after the world and earthly things. Therefore most fond is this objection, if *Adams* strength must bee helped by a sabboth, then no man in this world hath so much strength, as that hee for that cause may exempt himselfe from keeping a sabboth: it was giuen to strengthen and help the Iewes,

Iewes, and they needed it, and it is giuen to vs to make vs stronger, yea it was giuen to *Adam*, and hee needed it, that hee might more freely serue God, and more comfortablie rejoyce in him; and for this reason also is perpetuall and no ceremonie.

Thirdly the manner of deliuerie confirms the perpetuities of it, & shewes that it is still of as great force as any of the rest, for this was written by the finger of God in the table of stone, with the other to shew the durable continuance of the same, and therefore this is not exempted, Deut. 40. 4. That reason which *Moyse*s brings to confirme the authoritie of all, is not taken from this, that God first spake it with the rest, & after wrote it also in tables of stone. God did giue the ceremoniall law by *Moyse*s hand, and vsed him as an instrument to write them, but for the greater reuerence of these ten, hee would not vse the help of *Moyse*s hand and pen, but with his owne finger wrote them, not in paper with inke, but in stone to shew the strength and continuance of them, and commanded *Moyse*s to put them in the arke to shew that no man could fulfill & perfectly obey them but onely Christ: If these ten were all written by God, and no exception made, whereby the sabboth should bee inferiour to the rest, but altogether put into the Arke, then a man may euen as well rend any of the other ten away as this, yea and with more warrant to, for none of them all is more fenced with reasons, and mounded about with more strong arguments to keepe out the cauils and objections of men then this, so that where God hath as it were of set purpose, giuen more strength, for a man to impute more weakness to this thing, is a note either of great folly, or else of singular impudencie and impietie.

The fourth reason is drawn from the persons vpon whom it lieth, and vnto whom it is giuen: for wee know that the ceremonies did lie onely vpon the Iewes, the Gentiles were not bound to obserue them: but now this commandement sayth not onely thou, thy sonne, thy daughter, thy man, thy maide, which containes all the whole commonwealth, but it goes further & saith, thy stranger which is within thy gates: so that if an
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heathen man of another countrie and religion, had come amongst them, the magistrate was bound to looke to it, that he doe not openly and publickely violate the sabboth, but of force should celebrate an outward, though to perform duties of religion, that lay not in mans hand to constraîne them. Now the ceremonies were as a partition wall betwixt the Iewes & Gentiles, to sepearate the church of the Iewes, and the seede of *Abraham*, from all other congregations, vntill after this partition was broken downe by Christ, and both brought into one fold, for when Christs death did teare asunder the vale of the temple, then hee tare all ceremonies in twaine, that they could no longer binde the conscience either of Iew or Gentill: but for the sabboth euen the Gentils must keepe it, and because they would not themselves, when they came among the seruants of God, they were to be constrayned as in *Nehemias* time, when the men of Tyrus came to sell wares on the sabboth day, in *Ierusalem*, hee would not suffer them, but threatens to lay hands vpon them, if they did any more come after that manner. If God had heere commanded onely to looke to the Iewes, and not to strangers, it had beene some appearance, but sith God will haue strangers of the Gentils bound to the keeping of it, so farre as men can, if they come within the walke and reach of Christians, now the matter is put quite out of doubt that this is no ceremonie.

Lastly, Christ Iesus himselfe the Lord of the Sabbath, confirms the sabboth most strongly. *Mat. 24. 20.* Where speaking of the destruction of Ierusalem by *Vespasian*, and speaking to the faithfull of the church and true Christians, whose prayers shall surely preuaile, he bids them pray that their flight bee not vpon the sabboth day, or in the winter. Fortie yeeres after a fearefull destruction was to come vpon Ierusalem, and this was decreed so that it might not bee altered, yet Christ bids his seruants pray, that it might bee mitigated to them in some measure, and therefore that they might not bee enforced to flie for their liues in the winter, for that would bee grievous to the bodie, because of the shortnesse of the daies, and the dur-
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timeſſe of the waies would bee very tedious to them, nor vpon the ſabboth, becauſe this would bee as grieuous to their ſoules, if they muſt bee conſtrained to ſpend that day in taking paines to preſerue their bodies, which God had appointed to be ſpent in thoſe things that ſhould help forward the ſaluation of their ſoules. What, will ſome ſay, is it not lawfull to flye for ones lyfe on the ſabboth? yes: and Chriſt allowes it. But he knew full well what grieve it would bring to a chriſtian ſoule, to think, Alasſe I was wont as this day to ſit quietly in the church and among Gods Saints to heare the ſweet comforts of his word deliuered vnto my ſoule, and with praife to ſing Pſalmes of thanks vnto God, and to aſke thoſe things with the reſt of Gods people which we ſtoode in neede of, where I receaued ſuch ſtrength & comfort, that I walked in the ſtrength of theſe exerciſes the whole weeke after, but now the paine of my bodie and the feare of my ſoule ſo diſtraſt me, & take me vp that haue neither leaſure nor abilitie to doe ſo, but I muſt want all theſe comforts. Chriſt knew that this would be as bitter as death to a Chriſtian ſoule, and therefore he wils them to pray to God to preuent it, that no ſuch neceſſitie be layd vpon them. Now if this commandement and this day had bene ceremoni- all, they might haue fled with as little care as any other, for it had bene abolithed long afore by Chriſts death, and no ſuch regard had bene to be made of it. In that Chriſt doth allow this conſcience and regard of flying on the ſabboth day, more then any other of the weeke, he ſhewes planly, that the force of the ſabboth was to abide after him for fortie yeres, and therefore no ceremony, for then Chriſt had not done well to put a needleſſe feare into their harts of flying on the ſabboth, if God required no keeping of the ſabboth, and then he ſhould rather haue bid them pray to God that they might haue had all reſpect of it, being a ceremonie taken from them, and told them that they neede not to regard it, for it had bene a great ſinne to haue made ſuch conſcience of keeping a ceremonie ſo long after the abolithing of them, then if one ſhould not willingly and not without grieve fly to ſaue his naturall lyfe, when he

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should be seeking to strengthen his spirituall life, (as Christ words doe plainly proue) then how much lesse should he doe any other outward businesse of far lesse necessitie. So that these reasons doe most effectually confirme to the harts of Gods children, that the keeping of the sabboth day holy, is a moral law, and bindeth vs, and shall all to the ende of the world, as much as the Jewes, at any time before Christ. But for those wicked persons that will cauill against every thing that crosseth their corrupt lust, as the keeping of a sabboth doth exceedingly, we must not greatly be moued what they object, for of them tis most true that *Solomon saith, Bray a foole in a mortar as wheat is brayed with a pestell, and hee will not forsake his folly.* But this may suffice to confirme and establish and instruct a christian, that with a true hart is willing to be taught, and to confound also, and condemne, and leaue without excuse before Gods judgement seat, such as will not yeeld to playne and strong reasons drawne out of the word of God, but continue obstinate in their false conceits. But because the point may be more plaine and manifest; it is good to answer some of their objections, whereby they would ouerturne this plaine truth. Now the grand obiection is, because we keep not the same sabboth that the Jewes did, but the day is altered, therefore they say, we must keepe none. This is their argument of so great waight, but how foolish it shall appeare easily, if we examine it a little more narrowly. For though we keepe not the selfe same day that they did, yet we haue the same commandement & authoritie for our day that that they had for theirs. Therefore this day that we keepe is called the Lords day, in Reuel. 1. Where *John saith, He was in the spirit upon the Lords day.* Afore it was called the day of rest, because God rested on it, from the work of creation; but, now it is called the Lords day, because Christ Iesus instituted it as a speciall memoriall of his resurrection & perfecting of the work of our redemption. For the Apostles by the authoritie of that spirit which alwaies assisted them in their ministeriall office, did alter the day, & themselues kept & ordained it to be kept in all the churches. As may appeare
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1. Cor. 16. 1. Where he saith, *The first day of the weeke when ye meet together, &c.* Where the Apostle shewes that the congregations of Christ were wont on the first day of the weeke to meet together, for the performance of all holy duties, of the number whereof collection for the poore was one; because of the manifold persecutions, wherewith in the primatiue church they were more afflicted and had neede of continuall reliefe. This was the first day of the Iewish weeke, & our Lords day. So also in the Acts. *Paul* himself kept this day, which he spent in preaching till midnight, and after administred the sacramēt, in which two exercises, he cōtinued till the dawning of the day. So that the keeping of this day was instituted by God in the ministrie of the Apostles, and kept by them and the churches in their time, & therfore as strongly commands vs as the Iewes, and is of no lesse force now then before. Then secondly, the reason of the chaunge, and of our keeping this day, is no lesse then of their keeping that day: For when the creation of the world was, the greatest work that euer was done, then the memoriall of that was chiefly to be regarded. But now that a greater & more excellent work was done, namely, the redemption of the world, it was reason that the greatest work should carry the credit of the day. They rested the seauenth day because on that; God rested from the work of creation; wee this eight day, because in it Christ rise againe from the work of our redemption; which being a greater work, caused a chaunge of the day. Sith then the day was not chaūged without good warrant and strong reason, that alteration and varying of the day detracts nothing from the truth and force of the commandement. And wheras they say, that the church may at their pleasure alter it, that is not so, for ther can neuer be an authority greater then the authority of the Apostles, nor a cause, greater then the resurrection of Christ, and the redemption of the church; and therefore neither can the day be chaūged, for to make a new day, where no such warrant did allow, nor no cause occasion it, were to take more vpon them then is fit.

For if the Iewes in former times were bound to keepe it

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holy, hauing onely the creation of the world to think vpon, and to remeber, by the celebrating of their seauenth day, then how much more are we bound to this reuerence and a greater, sith besides this benefit of our making, we haue a greater of our redeeming by the bloud and death of Christ added vnto it, so that any one of the two ought to sanctifie it more, rather then to cast it of all together, and to be so much the more carefull to giue this day wholly to God, by how much he hath shewed a greater mercie to vs, so that we should neuer speake or think of this chaunge, but we should also call to minde, this great benefit which was the cause of it.

If *Adam* had cause to spend a day in praying God for his creation, then wee haue greater cause, sith besides that we haue also the redemption to bee thankfull for. And if this bee a good argument, wee keepe not the selfe same day that the Iewes did, therefore the dutie is abolished, and wee are bound to keepe none, then by the same reason one might conclude thus: you see wee haue not the same sacraments, for the outward seales that the Iewes had, for they had circumcision, and they had the pascall Lambe, what tell you mee of the consecrate water, and of the bread and wine hallowed, the Iewes had no such matter, sith these signes be altered, I think it was but a ceremonie, and wee neede not regard baptisme, & the supper: this were no good argument in this case, for though the shadowes bee other, yet the substance bee the same, Christ Iesus is signified by our bread and wine, as well as by their Lambe, and our baptisme is the sacrament of regeneration, as well as their circumcision. Therefore wee should not despise them, but so much the more bee carefull to prepare our selues for them, because the seruice is more easie & the promises more lightsome. If then it will not hold that we haue no sacraments, because the outward seales bee altered, then it is as weake a consequence, that wee haue no seauenth day to bee sanctified, because the day is altered, and wee keepe not the same that they did. So that no prooffe can be gathered from the varying of the daie, that the dutie is abolished, because the authoritie

is as strong, the reason as good, and the same reason doth not hold in other things.

Againe they object that to a christian every day is a sabboth day, and therefore wee should not restraine it to one day more then another: but the answer to this is, that it is most false, for God doth not require neither is a christian able to keep every day a sabboth day, so long as they remain on earth, indeede in heaven hee shall keepe a continuall sabboth vnto the Lord, but now so long as wee liue, there is as much difference betwixt the sabboth day and otheir daies, as betwixt the consecrate bread wee receiue at the Lords table, and the common bread wee receiue at our owne table. This is true that euery one must serue God on the fixe daies, and all his life long, but on the seauenth day wee must not onely serue God, but we must serue him in the duties of religion and mercy, onely. As for example, Gods children will not eat meat at their owne table, without craving Gods blessing vpon them, but when they are to come to the table of the Lord, they vse a greater and more solemne preparation, because they expect a greater and more excellent blessing: so likewise a christian in all the workes of his calling, hath a regard to serue and glorifie God, but in a more speciall manner vpon the seauenth day, because hee then looks for a more plentifull and liberall benediction both vpon his soule and bodie; and these men that among vs keepe such a prating that every day must bee a sabboth, and wee must rest from sinne, marke them whether they rest from sinne at all, and obserue if there bee any families so bade as theirs, that commonly if one would rake hell, as wee say, hee could not meete with more prophane and irreligious persons that speake of keeping every day holy, but in truth keepe euery day vnholly; but others that in conscience of Gods commandment, doe binde themselues to keeping of the sabboth which God hath instituted, goe farre beyond them in all vertue and holinesse, if they could shew any good effect in themselves of this their euerie day sabboth, we might giue some credit to them, for God doth alwaies giue a blessing to his owne

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ordinance, but for such vilde and vnholý persons, that in all their life neuer kept a sabboth holy, to make a talke of keeping euery day as a sabboth, it is most palpable and damnable hypocritic.

The last objection of which wee will speake, is taken out of 1. Colof. 2. 16. *Let no man condemne you in respect of an holiday, or of a new moone, or of the sabboth daies.* So that the Apostle say they, puts the sabboth among other ceremonies, which are to bee abrogated: but for the answering of this, we must know that the Apostle speakes of such sabboths, as are in the same ranke with the meates and drinckes, whereof hee speakes before of, which sort were the first day of euery month, and the first and last day of euery one of their solemne feasts, of these hee speakes in the plurall number, and not of the sabboth day, the Lords day in the singular number, which hath a singuler excellencie, and how euer times chaunge neuer changeth: then Easter and Penticost, and the other feasts of like kinde, are indeede abrogated, as being ceremonies not written in the tables of stone as this was.

And thus much for the proouing of this, that this sabboth is morrall and perpetuall: which sith it is so, the vse is for the confutation of such as sharpen their tongues and wits, and open their mouthes to speake against it, not content to take libertie themselues, but would make a gap for others to breake out also. It is a vilde and notorious sinne, to bee prophane in ones owne person, and to praetise the breach of any of Gods commandements, but to draw others to impietie, and as much as they can to breake the yoke wherewith God hath yoked them, this is much more intollerable. This is just the diuell himselfe, when hee had fallen from his vprightnesse, and rebelled against God, the next worke hee tooke in hand was to allure Adam to sinne, and make him as verie a rebell against God as himselfe, so these wicked men, limmes of the diuell, that themselues are corrupted and lie vnder the curse of God, will take so much paines about nothing, as to peruert others, and being stark naught themselues, to make all men if it might
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bee like them.

This also is for our instruction, that wee must so rest vpon Gods reasons, and so stand for his worship, as that euery blast and objection of a prophane person may not blow vs away, and weaken our reuerence to Gods ordinance: It is a great fault that wee are no better confirmed in the truth, but that euerie breath of an heretique will put vs downe, and set vs to the wall as it were, that wee stand in a mammering, and know not whether wee goe right or wrong: it is an euident token that men bee laden with sinnes, and carried away of their lust, when the often preaching of the truth, cannot so establish them it, as that they can say, we are so resolu'd in our harts that this is the truth of God, as that by Gods mercie we had rather forsake our liues then forsake it, but none can attaine to such knowledge, but such as haue a pure and an vpright hart. And this that men be so quickly moued from the truth, is not because of the strength of the arguments made against it, but by reason of their owne weaknesse, which haue not the spirit of truth to leade them into the truth, and to confirme and shew them errors and heresies, and make them lothsome vnto them, and giue them power against them. Therefore we must labour for this spirit of truth, which may so settle and ground vs in the truth, as that euerie storme of a false opinion from the mouth of some fantasticall and vaine person, that hath no godlinesse nor learning to commend him, that neuer did any thing nor suffered any thing for Christs sake, may not weaken our hold, and shake our foundation, and cast vs downe from the truth, that we should be seduced by them. Nay, we should be so far from yee'ding to the false dreames of such, as that when they grow obstinate, we should not shew the least token of allowance, or any countenance, to them; we should not entertaine them or receaue them to house, or bid them God speed, for he that doth so as Saint *Iohn* saith, is pertaker of his euill deedes, because in so doing, he confirms them in their sinne, & brings himselfe in certaine daunger to be infected by them. And thus much for that, that this keeping of a seauenth day holy, by setting

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ting it apart to the duties of religion onely, & mercie is a morall and perpetuall dutie to continue while the world continues. Now let vs come more peticulerly to the words of the commandement. First for that word:

Remember.

IN that God prefixed, in speciall termes as it were of set purpose to meet with mens forgetfulnesse, a remorandum heere more then in any other of the commandements, we may hence learne that who euer will faithfully and conscionable keepe the sabboth when it is come, must before hand haue a special care & a forecast to preuēt those things that may hinder them in the keeping of it. A reason of this caueat which God giues, and of the dilligence that wee must haue in thus remembering and preparing for the sabboth, may bee drawne from our owne infirmitie, that vnlesse wee bee very circumspect, and cast about with care indeede, wee are readie easily to let slip some businesse, and leave something vndone which will then distract vs and draw our minds and bodies to, from gods seruice, some money to pay or to receiue, some journey to take, some odd thing or other, that beeing forgotten in time, will rush in vpon vs now, and must bee done now, because it was omitted before, and cannot tarry till after, sith then wee are so subject to distruction, and so soone to forget things, that if wee had had a care before, might haue beene done well without any trouble in the sabboth, but now through our negligence comes vpon vs on that day, this must teach vs to haue a heavenly foresight that wee provide against all such lets, and cut off by our godly care all such incommbrances. That policie and care which wee see in naturall men about the market of their bodies, we must learne for this market of our soule, they will bee providing and thinking before what they must buy at the market, and what they must carrie to the market, and will not haue the things to bee in doing when they should haue them ready to carry with them, but looke that the things

things they purpose to sell be prepared, that so they may not be hindred but be there in good time to make their markets for their best aduantage. So if euer we will make good markets for our soules, we must all the weeke before, be preparing our harts, and setting all things straight, that our harts may be burdened with no sinne nor no worldly care thē, which should carry away the force of our meditations & thoughts from the exercises of religion; for they be spirituall and we be carnall, and a little thing God knowes, will make a great stirre in our fleshly harts, to draw them from heauenly things, and therefore vnlesse wee take great heede to examine our harts, and watch ouer our selues that we walke purely & holily all the sixe daies long, and to cast out and discharge all affaires of this life on the one side, the sinne committed on the other side, the businesse omitted will hale and pull our thoughts, that no attention can be giuen to matters of religion; no constant or settled meditation of any heauenly thing can take place; we must therefore stop out all distractions and encombrances, & rayse vp our harts against deadnesse and dulnesse, which will make vs heauie and dull, and slow to any good thing, by a wise managing and finishing our outward affaires, and a godly and religious ordering and preparing our harts, if euer we will comfortably & profitably spend the Lords day, in the Lords work. Then againe besids these needlesse lets, which through our owne weaknesse we pul vpon our owne heads, ther be hindrances enough on euery side, which doe wee what wee can with all the industrie in the world, we shall neuer be able wholly to preuent, but they will set vpon vs. As in what family shall one come but he shall see idlenesse and slepinesse, and foolishnesse manyfold wayes, & who that knowes himselfe any whit at all, doth not feele that he is readier to follow ill example, & be led by ill company, then to be led by Gods commandment, especially when no positieue law will take hold vpon him, for the breach of Gods commandment. And then we haue the diuel as a Lion continually seeking to deuoure our soules, & to hinder vs in all things he can from religion, and in the best there

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be such strong lusts, such a loue of the pleasure and commo-
ditie of this world, that vnlesse we be strongly garded and de-
fended, will breake in vpon our harts, and disorder the rank of
our affections. As come to a professour that is giuen to coue-
tousnesse, and ouer to whome the world beares to great an
hand, though he haue a true hart to God, and some sound gra-
ces of the spirit of God wrought in him, doe but vp some coe-
uetous talke that tends toward gaine and filthie lucre, see if he
will not be quite gone, and forgetting God and the sabboth,
and himselfe and all, giue his hart and tongue and all, to be im-
ployd about worldly things, vnlesse he mound and fence his
hart about diligently with these thoughts, what though I doe,
hath not god bidden me remember the sabboth, hath he not set
a speciall mark vpon it, that I should in no hand forget, & thus
by earnest struiuing, shake of these vntimely words & thoughts.
And then we shall haue the world be objecting, and putting
in it carnall reasons to make vs negligent, why, what neede you
be so strict, this is to much nicenesse, you are more precise then
wise, and such like; which will certainly carry one away vnlesse
he strue to confirme himselfe, by thinking on Gods comman-
dement, and so shut out these objections; what, hath not God
bid mee remember, and shall I suffer men to make me forget
it? hath not he giuen me two reasons to keep it, the one strong-
er then the Iewes had, and shall I be more negligent in keeping
it, then they, which had but one? they had weaker meanes of
comfort, the blood of buls and goates, & the sprinkling of wa-
ter, and an earthly tabernacle and high priest, and yet they were
with reuerence to vse these; and shall we, that haue more excel-
lent meanes, as Christ Iesus offered vp for a sacrifice offered
vp once for all, and the sprinkling of his blood to purifie our
soules, and the heavenly tabernacle opened for vs, by him our
heavenly high priest, and continuall mediator, shall we I say,
that haue all these meanes, more plaine & excellent then theirs,
be negligent to keepe this sabboth, especially, sith God hath
giuen vs this as a meanes to draw vs from earth to heauen, and
to make vs grow in a spirituall life. Hauiug then all these im-
pediments,

pediments, vlesse we doe arme our selues in the weeke daye, and strengthen our faith by remembring Gods commandement & reasons, & by a wise cutting of those distractions which by diligence may be cut of, we cannot with any comfort or cherefully celebrate a sabboth vnto the Lord. Lastly, if wee reade the scriptures of God, and see how often God vrgeth this point, & how earnestly he presseth it, this will make vs labour often, and continually to call to minde that, which he so often hath repeated vnto vs, because if it were a necessarie dutie, God will not so many times, in so many places require it at our hâds. So that euery one must labour by searching his conscience, & watching ouer his soule, to rouse himselfe from that lumpishnesse and drouinesse which is within him; and by prouidence and forecast of outward businesse, to put away all outward encombrances and distractions.

This then serues first to confute those that make this kinde of objections against the sabboth; Oh we cannot keepe it, we should bee vndone if wee should rest vpon the sabboth day, for these losses and damages would ensue, these hurts would come, such businesse would bee left vndone; but I pray you whence come all these losses? what is the cause of these damages? is it not because you forget the verie first word of the commandement, *Remember the sabboth day.* Then this is no warrant for vs to breake Gods commandement, because wee had forgot that, which God bids vs remember: this is euen as if a man should forget his purse behind him, when hee went to the market, and when hee came to buy things wanting mony of his owne, should goe and cut another bodies purse, and then if one come and tell him, this is not honest dealing, it is plaine theft, and why would you bee so bold to cut your neighbours purse? why alas neighbour, I hope I was in no fault, necessitie drew mee to it, for I had left my purse at home, and I knew not how to doe for mony to buy my things, and to haue gone backe againe would haue beene to much paines. Why but doth this make it lawfull to cut your neighbours, because you had forgotten your owne, nay who should haue re-

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membred it, and not come to make such shifts: and euen so men deale with God, oh they cannot chuse but breake the sabboth, they are driuen to it of force, necessitie compels them, and what necessitie? why, such things lie to bee done that will bee spoiled else, why, but why did you forget them before, now shal your former forgetfulnesse bee a warrant for you to steale Gods holy time, and abuse it to vnholly things? Some hath a bonde to pay that will bee forfeited else: and why did you not remember before to make your condition with such an exception, vnlesse it were on the sabboth, and then to defer it for some reasonable time after, or some such like condition? and so I haue this and this thing that must bee done, and why did not you thinke of this before to preuent it, as it is sure you might, if you did serue God in your calling and not couetousnesse? so others say it is so tedious and irksome to spend that day holy, that they cannot endure it, and why is it tedious to you? is it not because you prepared not your soule to keepe it? you let sinne keepe dominion in your hart all the weeke, and then it must needs bee dull and dead to all goodnesse on the seauenth day, but those that doe labour to walke vprightlie & purely before God sixe daies, finde such comfort thereby, as no outward pleasure can bring, nor anie thing in this world but onely the ordinances of God can afford.

Secondly, this teacheth vs to lay as a dutie every one vpon his owne conscience, to remember this day, & in all our affaires to haue this in our minde, that wee entangle not our selues by any businesse which might hinder vs from keeping of it; first because wee haue so direct an item as wee call it, to remember this day; secondly, because whereas God contented himselfe in all the other commandements, to set them downe either onely affirmatiuely or onely negatiuelie, hee hath not done so in this commandement, but to set the deeper impression in our harts hath set it downe both affirmatiuelie and negatiuely, keepe it holy saith hee, and as though that were not inough, doe no manner of worke in it, and then wheras other of the commandements for the most part haue no reasons annexed to them

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in the decalogue, though in the scripture else where they haue this and the second commandment haue diuers reasons added vnto them, that men might haue a greater regard vnto it. Therefore if wee will doe any thing for Gods sake, then doe this for his sake; if a friend should come to vs and say, I haue some ten errands, which I would haue you doe for mee, and I will recompence you thoroughly for your paines, but of all the ten there is one amongst the rest, which I would haue you especiallie to remember, and of all loues see that you forget it not; would not one thinke him verie negligent and vnmindfull of his friend, that would forget this of which he had such a speciall charge, especially if his friend should in most of the other giue but the bare commandement and thing set downe without any more words, but should insist vpon that, and giue him reason vpon reason why hee should haue a speciall care of it: but so God saith to vs, hee giues vs warning before, shewing that wee are ready to forget it, but hee would haue vs striue against this forgetfulnessse, and then because wee should not forget but doe it, hee vrgeth it with many reasons; now then to forget this is it not a plaine contempt and neglect?
It followes.

To keepe it holy.

NOW the Lord shewes what is to bee done on the sabboth day, namely wee must keepe it holy? it is not inough to forbear our owne worke, and so to keepe it idly, but wee must bee as carefull to doe Gods worke, and so to keepe it holy. Hence then wee learne this doctrine, that the sabboth must bee employed in holy exercises, it must not bee a bare rest, but a sanctified rest, so ceasing from worldly things, as that we be taken vp in heavenly things, for idlenes is a sin euery day, but much more on the sabboth. No man hath allowance in gods word to spend any time idly, but it is a damnable sin in the weeke daies, much lesse are we warranted to spend Gods time vnprofitable and idly; of the twaine it were better leaue

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ones owne worke vndone, vpon ones owne daies permitted for his labour, then Gods worke on Gods daie appointed for his seruice.

Now the reasons why this must bee spent onely in holie exercises, are taken from the ill effects that will follow if wee doe not spend it in these workes. These ill effects wee shall see in Exod. 31. 12. Where God commands them that they should abstaine from all workes, and keepe it an holy, for if they doe worke euen in making garments and things for the temple, which seemed to pertaine to god, much more in things of their owne, these two euils will follow, first they shall die the death, their life shall bee taken away, they must die a naturall death, and then secondly they must bee cut off from their people, i. bee subject to the curse of God, and bee cast off from the people of God, by solemne excommunication. These bee the punishments of polluting the Sabbath, no small punishments; and these God doth execute daily euen among vs, for though the law of the land takes not hold on such persons to put them to death, yet God giues them ouer to commit some sinne which mans law punisheth with death, and the first cause of all and that at which God strikes, and which their owne soule fees most heauie, as appears by the daily complaints, when they bee brought to execution, is, that they neuer regarded the sabbath, had no care to heare Gods word, & to spend the day in duties of religion, & in prayer, but followed after vanitie, and their owne lust, and therefore God meets with them. And though the minister cannot by law excommunicate them and cast them out of the congregation, yet God excommunicates them, that in the hearts of Gods people they be as heathen men, their soules are cut off from the church, they haue no lyfe of grace, no fruit or working of the word and sacraments, more then of any idle tale, and prophane storie, no grace wrought by it, no death of sinne, no hope nor desire of heaven, but liue as beasts; no recourse to God in Christ Iesus, nor no vertue that they draw from Christ, so that indeede they doe not liue in Christ, but are dead in their spirit, while they
liue

live in their bodies. They may say indeed & say true, that they can see no good by the exercises of the sabboth, they be vnpleasant to them, and vnprofitable, so that they haue no benefit by it; and why is this, not because Gods* ordinances want their force & vertue, but because they want reuerence of them, and being wicked, contemne them; therfore their soules be cut of, their harts hardened, they haue forfeited their saluation.

Then an other ill effect is, as in *Ierem. 17.* where he saith, *If they pollute his sabboth, hee will kindle a fire in their houses, that shall not be quenched.* For their outward estate they be no gayners that breake the sabboth for God sends a curse, which like a violent flame deuoures more then they can get. So that if we would not be guiltie of death, and haue our soules cut of from communion with Christ and his church, and our goods also consumed & brought to nothing, by the vengeance of God? Then let vs keepe his holy sabboth holy, and bestow it vpon holy exercises. But on the contrary side, to sanctifie it and spend in those duties that God commandeth, brings all comfortable blessing and happinesse. As in *Isai. 56. 2.* *If the gentils that be conuerted will keepe the sabboth of God holy,* he promisseth that they shal haue a better name & more reuerence then the Iewes that professe the religion of God, but regard not his sabboth, and at large there he shewes how he wil blesse them, and good reason to, for he that keeps the sabboth aright, exerciseth the whole bodie of religion, for this brings in practise the whole law, and teacheth one his dutie to God and to man, & builds him vp in euerie grace. And so in *Is. 58. 13.* *If thou turne away &c.* Where he shewes that if any man will on Gods day, forsake his owne work, and leaue of vaine words, and delight in the work of God, and his seruice, then God will giue them, God will set them on high, and giue them the inheritance of *Jacob*, for indeed then they be Gods sheepe, and the flock of Christ, when they delight to follow him, and to heare his voice, for then they shall haue accessse to him, and he shall haue opportunitie to blesse them, and dwell in them by his spirit. So that if we would auoid the curse of God on our soule and bodie,

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die, and gaine the blessing of God vpon both. Let vs yeld to this his commandement, and with as great joye serue God in the duties of religion, & his worship on that day, as we doe our selues in our owne affaires on the fixe dayes; yea with a greater delight to, because we haue a promise, and may looke for a greater blessing.

The vse of this is to reprove those that thinke if they abstaine from worke of their calling, that they take no paines in outward toyling about affaires of this world, then they keepe the sabboth verie well, and if no man can accuse them of going to plow or cart or such workes, then they thinke they haue not broken the fourth commandement. But idlenesse is a sin of *Adam*, naught euerie day, as we said before, but much more naught vpon that day that should bee spent in Gods exercises: But much more wicked are they, that bee euill occupied, in dauncing and dallying, in swilling and brawling, and so make it the diuels day insteede of Gods, and doe more dishonour to God, and hurt to their owne soules, then any day in the weeke else. Many also are to bee reprooued that will come to the church, & for the time of the day will bee content to heare the word and doe such exercises, but at euen when darkenesse comes, then comes the works of darkenesse, and when they be in their bed, then they bee plodding and casting about for worldly affaires, and their heads be as busie, & as full of earthly matters, as any night in the weeke else. But wee are to know that the sabboth containes foure and twentie houres, as well as any other day, and therefore the night must bee spent in an holy rest to, else one shall hurt himselfe more and displease God more by these vaine thoughts in the night, then he could please God and benefit himselfe by keeping himselfe in good companie and good actions in the day; and therefore they want the blessing because they performe not all the dutie, and that which they did was in hipocrisie, because they doe not care to remember that which they heard, nor examine with what hart and with what profit they haue performed the duties of the day; not but that a man may haue sleepe, but his sleepe is to bee seasoned with the sweetnesse of the former exercises, &
his

his dreames haue some tast of religion, more then at other times, and when they wake their thoughts & meditations must bee carried after holy things, because Gods eies are as fast fixed on them in their bed, as in the church, and hee sees and knowes their thoughts in the darke, as well as their behauiour and carriage in the midst of the congregation.

Now God bids vs keepe the whole seauenth daye, for he would haue vs giue as long a day to him as hee hath giuen vnto vs; and if day containe day and night, when he saith, sixe dayes shalt thou labour, and we vpon that permission and allowance of Gods, take it for graunted, that in the night we may doe what businesse we haue to doe, & when we be in bed may spend the time in ordering our priuate affaires, and pondering how to deale in such things as we haue to deale in, by reason of our calling. I say, if we doe this, and think as indeede it is true that he giues vs the night and day both for our callings, why is it not so in the sabboth then, that he takes the seauenth day & night to himselfe as well as he giues sixe to vs. Therefore we must know that the Lords day must containe xxiii. houres, and for want of this, we deprive our selues of those blessings which else we might haue, because we vndoe that in the night that we did in the day, we did Gods work one part of his day, and that was well, but we take the remainder to our selues, & that is a fault.

Thirdly, this teacheth vs to doe the duties of the Lords day vpon his day. Now this sanctifying and keeping of it holy, consists in doing things either priuate or publique. The priuate are these; After examination of our owne harts, and finding out of our sinfull wayes, with repentance and sorrow for the same, to beseech God that he would prepare and fit our harts to profit by the publique exercises of religion on the sabboth. And to entreat him that he would so direct the ministers mouth, as that he may speake to our harts, and say something that serues to kill our sinne, and to comfort and build vp our souls, that as he is appointed for a phisition, so he would fit vs with some medicine, as well as others, as saint *Paul* bids them

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pray.

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pray for him that he may haue the dore of vitterance; And when one doth this in an humble hart, desiring to repent and turne from his sinnes in good earnest, he shall neuer come to the sermon but he shall heare some one lesson or other that will make him better, and he shal haue cause to thank God for it. But if one come rudely into Gods house from brauling & chiding at home, or so soone as he is out of his bed to come to the church without preparing his hart or sitting himselfe by any prayer to God, or confession and sorrow for his sinne, then he shall feelee, that to his vncleane hart all things are vncleane, the word shalbe but a tediousnesse, & serue to the further hardning of his hart. Also one must reade some part of the scripture priuately, that may season his hart, and settle and quiet his minde & affections, that he may be more teachable. And that he may the better fit himselfe after this sort, he is to rise betime in the morning, for there is none so good a master, no work so good in it selfe, nor none that will bring so great a reward, & therefore we should rise as earely to serue this master in this work, as any day else for any other work, and if we doe thus, we may haue sufficient to prouide for the publique exercises, that we may come vnto them with profit. Also an other priuate work of the sabboth is, to releue and visit them that be sick, or in any kinde of miserie. And so also to reconcile those that be at jarre and discord. Further, also to meditate vpon the word, that we haue heard, and to ponder of it, to apply it to our selues, to marke what we haue remembred, what we haue layd vp in our harts, and purpose to follow; and how matters stand betwixt God and our selues in the things that haue bene deliuered, for till the word be thus made our own, it is but as chaffe lying loose in the hart, that euery puffe of winde will drie away, and euery temptation will blow from vs. It is not as a treasure locked vp that will stand vs in some steede in the time of neede. Likewise to confer with other christians among whom we liue, & to talke of the things taught, calling them to minde, and how they were prooued vnto vs, and then further to enlarge them according to our owne periculer necessitie, and as

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it were to spread the medicine vpon one an others harts.

These be the priuate things, which as euery one is more careful to performe, so shal he receiue a more large and abundant blessing vpon the publique. Now the publique themselves are; To ioyne with the rest of the congregation, in praying and praying God with one hart and voice, in diligent attending to the word publicly read & preached; for there is a greater blessing promised to this ministeriall reading, then to any mans reading at home. Then also the vse of the sacraments, as to be present at baptisme, for the departing away, argues a great contempt of it, and with a publique disgrace of Gods ordinance, for if one or two, haue libertie, the rest haue the like, and then where were the reuerence. Therefore one must tarrie at such exercises, as to shew his reuerence; so secondly, to help the congregation in praying God for ingrafting an other member into his visible bodie of the church; & to pray, that God would giue the inward working & fruit of the same, by his holy spirit. And to edifie himselfe also, by calling to minde, that he is also made pertaker of the new couenant, and joyned to Christ Iesus. And to examine himselfe what fruit he hath felt in himselfe of the death of Christ in killing his sinne, and of his resurrection, in raising him vp to newnesse of life, & so either to be humbled, if he feele not that profit, he would; or to be thankfull, feeling this work of baptisme, and to comfort himselfe in the remembrance of this that the merite and vertue of Christ Iesus, his death is his, to satisfie for his sinnes, and to kill by little and little, the power of them, all which things we see now presently sealed vp to the partie baptised in the present action. For the baptising of the infant, is not onely for his profit, but for the good of all the church, that euery one may see his dutie, and what God hath promised, and what benefit himselfe is to receaue and looke for.

Another dutie, but priuate, is praier after the sermon and publike meeting, that those good things which one hath remembred, may bee turned into a praier, which he must offer vnto God, beseeching him that hath shewed him what is to be

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auoided, to giue him power to auoide it, and to encline his hart to keepe the things commanded, as well as to tell him the dutie that belongs vnto him, and as hee hath hard many sweet promises, which will doe him no good so long as he hath an vnbeleeuing hart, & cannot bring himselfe to giue credit vnto them, therefore that God would also knit the promises vnto his hart, and giue him grace to trust vpon them, and to remember them when hee shall haue neede. Thus much for one dutie required to sanctifie the sabboth. Now the next words follow,

Sixe daies shalt thou labour &c.

IN which words God shews a reason why we should obey this commandement. God hath giuen a man sixe daies for the duties of his calling, but on this condition that hee shall contriue all his works so within the compasse of the sixe daies, so that hee let none remaine till the seauenth, nor reserue any outward thing to trouble him from the seruice of God, on the sabboth. From this equitie God drawes a reason to moue euerie one of vs to keepe the sabboth. From this we may gather that Gods commandements are equall, as hee saith in *Ezek. 18. 25.* God deales with those that charge his lawes of vnjustice, and shewes that *his waies bee all together equall, & the waies of man be vnequall.* So *1. Iohn 5.* he saith, that the commandements of God are easie, indeede to manie they be most tedious and heauie, but this is not from any vnequalnesse in the law, but from the naughtinesse of the men, that haue carnal harts, and worldly mindes, for if one haue overcome the world and growne any thing spirituall, so farre Gods commandements are lightsome, the spirituall hart feedes vpon the spirituall law, and delights and rejoyceth in it. This must serue therefore to cut off those dangers that men cast to themselves in keeping of this commandement, as though God had overshoot himselfe in making such an vnjust law, as no man can keepe it, but hee must bee vndone by it, as though hee knew

not what hee did when hee bad them rest the sabboth day. It is a meruailous impudencie in many that no man durst speake so hardly and presumptuouslie against any positue law of the prince, as euerie base person will speake against this law of God. Oh it is impossible to keepe it, such losses it brings, and these damages it brings, that hee must needes come to beggerie that will obserue it: what did God seeke the impouering, and the spoile of men, when hee bad them serue him? nay he appointed it as a day of blessing: and it seemes so hard and vnjust to them, because they bee carnall, and fleshy, and not hauing faith in Gods promises, nor any desire to obey him, they will still haue shifis, and something to say against it, the hart is dead and wicked, or else the law would bring comfort. Oh how should one doe for recreation, say some? is it not a recreation for a christian to heare the voice of a christian, and for a sheepe of Christ to feede in his pastures? is it not a recreation for a person condemned, to come where hee may get his pardon sealed to him? is it not a recreation for a man subject to death, to heare a direction that will leade him to life? therefore if wee were not altogether sencelesse, and blockish in respect of spirituall sence and life, it would bee as great a joy for vs to feede at his table, and in his house; vpon the bread of life, as in our owne houses vpon corruptible bread. And againe could Christ finde in his hart for our sakes willingly to bestow his soule & body, and giue his bodie to death, and his soule to suffer the wrath of God, and shall wee account it a burden to bestow one day in seauen vpon him, to be made partakers especiallie of such benefits. And God hath willinglie giuen vs fixe for our calling, and may wee not well afford the seauenth to our soules? but wee haue such businesse wee cannot doe it. But for matter of businesse God shewes two things, that if one would obserue should easilie preuent these businesse: first fixe daies shalt thou doe all thy work. Where hee shewes that if one would labour faithfullie and conscionable in their calling vpon fixe daies, they might well dispatch their businesse, but indeede this makes men so loath to giue a

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seauenth day to God, because hauing beene idle and vnthrifte on the fixe, they haue neglected some businesse that now lies vpon them the seauenth day, and then it is a great burden indeede, and impossible for such to keepe it, but they must loose by it, but Gods commandement brings no such losse, their owne sinne is the cause of it: and if this bee not the cause, then the other is; men take more vpon them then their owne work, for if one take nothing but his worke, hee may dispatch all well in fixe daies, if one serue God in his calling, his calling will not hinder him from keeping Gods commandements; but if one serue couetousnesse and filthie lucre, then indeed hee can finde no time to serue God.

When men in hast to bee rich, and eager desire of wealth, will take more in their hands then they can mannage, this is their fault, and all this is not their worke, but the worke of their lust, this is to bee a busie bodie: but let any man bee faithfull in his calling on the fixe daies, and not through greedinesse encomber himselfe with more then is needefull, and hee shall see hee may easily keepe this seauenth to God, there is no cause of such complaining against it: And indeede to a spiritvall hart, that hath any grace & measure of Gods spirit, (how euer it seeme to carnall men) it is most iust and equall, yea most sweet and comfortable, so that they can with all their harts thanke God, that he hath giuen them one day wherein they may lighten their harts, of all worldly cares, and throw of all griefes & thoughts of debts, or such like, to giue them selues wholly to seeke comfort in him, that will prouide for them in due time, and hath provided this sabboth, as an ease vnto them, that they should not trouble them selues with any such thoughts on that day. And thus much to proue that the keeping of a seauenth day, and spending it in holy dutie, is a morall law, and perpetuall, and belongs vnto vs as well as to the Iews, and so much the more vnto vs, because we hauing more excellent meanes, a greater perfection is required of vs. As also to shew that every one must make a preparation for the sabboth. Both by dispatching his businesse, as nothing may bee left vndone till the sabboth,

sabboth: and by behauing himselfe so in the businesse, as his affections may not bee to much tied vnto them, for the former will hinder the rest of the sabboth, and the latter the holynesse of it. Therefore that we may keepe an holie rest; he must doe all that hee hath to doe vpon the fixe daies, and if hee take more vpon him then he can finish in the space of fixe daies, it is more then God laies vpon him, and he doth not labour for conscience sake, but for couetousnesse sake, and this is not his worke, but the worke of his corruption, and then secondly a man must draw his hart from the loue of the world & worldly things, and then neither worldlie losses will fill his hart full of worldlie greife, nor commodities with worldlie delight, which two things would hinder him from delighting in spirituall exercises, so that he that will empty his hands of all wordlie businesse; and his hart of worldlie affections, shalbe able with comfort, to keepe a rest, and an holie rest vnto God. And for the first reason drawne from the equitie of Gods commandements, that hauing giuen vs the large allowance of fixe daies, and taken the small pittance of one daie vnto himselfe, hath dealt in great equitie with vs, so that one must not goe about to make hypocriticall shifts and excuses, for if he doe, it is not from the hardnesse of the law, but the hardnesse of his hart; not from difficultie in the thing, but want of loue in the person, for nothing is so easie, but a worldlie hart that loues not God will be shifting, and haue some odd reasons against it. Now we must speake of the second reason.

It is the sabboth of the Lord thy God.

IN which God lets vs know, that he which is our God and the mightie strong God, hath impropriated this to himselfe, as his owne possession, set a part for his owne seruice, therefore wee must willinglie let him haue it, and not intrude our selues vpon his inheritance, sith god hath laid claime to it, it is no wisdom for man, to goe about to wrong him, that will not be wronged. Hence then we learne this generall doctrine, that those

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those things, which God hath set apart for himselfe, man must not set vpon, that which he hath sanctified, for his proper vse & worship, man must not abuse, to his profit or pleasure. If any man be so bould to enter vpon Gods seuerals, hee may know before hand what successe hee shall haue, namelie, hee shall rush vpon his owne destruction, for so the holy ghost saith by Saloman. Prouer. 20. 25. *It is a destruction for one to deuoure holy things, and after the vow to enquire.* If one will fill himselfe with that which God hath made and appointed for his seruice, let him take leaue, but withall let him know, that it shall bee no holefome meat vnto him, hee shall bee poysoned and destroyed by it.

And was not this true in *Achan*, God had taken the whole pray of Iericho, for his part, and that was a consecrate thing, & so he knew well enough, but yet he thought there was enough for God and for him to, and therefore he would be so bold as to take a little, thinking to haue benefited himselfe and his children by it. But what got he by it, was there not an hooke in the bayte that puld him into a fearefull and miserable ende? Now if so fearefull a punishment befell him for deuouring of siluer or gold, for which God had not given so strict a charge, nor backed his commandement with so much strength of reason, how much more then shall it bring in deuouring of holy time, which God hath more strongly confirmed and commanded. And so in *Malac.* 3. 8. 9. God complaines, that they had spoyled him in tithes and offerings, in conuerting these things that he had consecrated for his vse to their owne vses. But what came vpon it? Therefore saith he, *you are cursed with a curse.* I but we doe but as euery body doth, all the countie doth so, why therfore saith he, you be all accursed, euen this whole nation, if you will doe as euery bodie doth, this is all the help, they shall speed as euery bodie doth, they shalbe accursed for company, if they sinne for company.

We know also in *Iohn.* 3. That Christ cries out against those which bought and solde in the Temple, and saith, *they made it a den of theeuers.* Why, but is it theft to buy and sell for their money,

mony, to giue wares in exchange honestly for silver, did they rob men because they let them haue good ware for their lawfull coyn. No, this was not the matter, they did not rob men, but they robbed God, for they did conuert that to prophane & common vses, which he had ordained onely for religious and holy vses. Now if men rob God which abuse the temple, being but a ceremony, and then shortly to haue an ende, much more those that abuse his sabboth, which is morall, to continue to the worlds end.

This serues then, to confute those that will be bold and venturous to doe the workes of their calling, vpon the Lords daye, and then if they be reprocued for it. The answer is, why, what neede you make such a stirre, I hope I am neither whore nor theefe? yes, they be theeues, and cursed theeues, and theeues that rob God, for the sabboth day is his, in as much right and propertie as any of our goods is ours; many would be ashamed if their sonne or daughter, should be found pilfering or priging, from their neighbour, and it is well they should doe this, but these men are neuer a whit ashamed that their sonne or daughter should rob God of his daye, runne abroad to vanitie and dauncing, and wantonnesse, vpon his sabboth. That is youth, and it must be borne withall, nay, it is theft, and must not be suffered, for he that will deale thus vnfaithfully with God, if occasion serue, will deale worse with men, and he that is not holy in the first table can neuer be truly righteous in the second.

Then this serues for the instruction of those that haue this waies dealt vnfaithfully with God, seruing their lust, when they should haue serued him, they must repent for this, and purpose hereafter to keepe it faithfully, and be as much afraid to steale Gods time as mens goods, and to take away any part of the sabboth, as the communion cup, or any such like things, pertaining to the church, for neither hath God taken that to himselfe by so speciall a commandement, neither is the taking away of that, so dishonourable to God, and hurtfull to others and our selues, as of the sabboth. But men will be objecting, what, shall men haue no recreation, shall our selues be still toying & moy-

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ling. No, God forbid, for a christians life is full of joy & delight, and cannot want comfort. But if one will allow their seruants recreation, let them allow part of their owne time, and be liberal in that which is theirs, not in that which god hath giuen them no such warrant to giue to their seruants. This is a most shamefull excuse, children and seruants must haue recreation, therefore they must needes dishonour God, and rob him of his sabboth.

How wicked this excuse is, will appeare by the like: If ones children or seruants should rob and steale other mens mony and goods, and they come to the householder and say vnto him, why will you suffer your children to do such wrong to your neighbours? why alas you must beare with them, yong men must haue maintenance, they cannot haue meat & drinke for nothing, they must needes get mony, I hope you will not so much condemne them for this, they doe it but for maintenance, would you haue them starue? no, nor I would not haue them steale neither, but sith they must haue meat and maintenance, it is fit you should allow it, and giue it them of your owne, and then they neede not steale? nay sure you must pardon mee, I cannot spare so much monie, I had rather they steale it, then I giue it: what man would not thinke this mans excuse very foolish and ridiculous.

Bur now men deale as madly or more madly with God; children and seruants must haue recreation, and what of that? therefore wee will not spare it them from our owne seruice in the weeke, but they shall take Gods day for their delight if they will haue any, this is a cursed shift, for if wee hire a day labourer and giue him wages, & hee covenant to do our work for that day, and after an houre or two should leaue off all, & goe to follow his pleasure, and say hee must haue recreation, wee would count him little better then a theefe or coufener, but God hath couenanted with vs to reward vs, and wee with him to obey him, and what is it but theft to doe thus, to take away part of his day, and the greatest part too, for our owne lusts. Therefore though it bee an ill occupation, to rob men,
and

and hee that doth it long is like to come to the gallowes, yer it is a worse thing to rob God, and hee continues in doing that, shall finde a worse punishment at length then hanging.

In it thou shalt doe no manner of worke.

HEe meanes workes of the world, and of ones worldly calling for, for workes of religion those are commanded, else God should commaund idlenesse vpon the sabboth day, which hee doth not allow any day, therefore it forbids all manner of worldly businesse, commanding the workes of religion and mercie. Hence then we learne, that no worldlie businesse great or small must bee done vpon the sabboth, all worldly cares and questions, and workes must bee cut off. For smaller works, Exod. 16. wee haue a plaine prooffe, where God condemnes them for gathering, yea for purposing to gather *Manna* on the sabboth day: now what worke more easie then this; it was to bee done betweene five and sixe in the morning or not long after, so that all the day after they might serue God, and they needed not take any great journey for it, goe but out of their dores a little, it was wont to bee there, nor the paines was not verie great, but to stoupe and take it vp, and there an ends; and this is to bee noted by the way, that they went out & found nothing, and so this is perpetuall, that whosoever goes out to get any outward gaine on the Lords day gaines nothing, what euer hee thinke, certaine hee findes just nothing, Gods curse eates vp more then his gaines. Now when they went but a little way, had but little time to spend, and it was no great paines to gather *Manna*, yet God saies for this, *How long will this people breake all my commandments.* It was but the breach of this one, and yet God chargeth them with the breach of all, because in truth hee that makes a breach into this, sets open a gap into all.

So *Luke. 23.* in the two last verses, it is noted of *Mary Magdalen* and her companions, that hauing prepared their perfumes to annoint the dead body of Christ, and not hauing

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time to get readie inough for that purpose before the sabboth came vpon them, they would neither annoint him with those they had, nor buy any more till the sabboth was ended: now what smaller thing then to buy a few ointments, that might soone bee done, and without great trouble, and if a man may doe any thing that is not a dutie of religion or mercie on that day, then he might buy sweet ointments, to embalme the dead bodie of Christ, but because Christs body was dead, and their embalming it, did yeld no ease and refreshing, and so was no work of mercie, nor was not a worship of God, they durst not doe it. I, but might one say, sure they were more precise then wise, they made a scruple where none was, nay the holy ghost frees thee from that charge, and shewes that they rested according to the commandement. It was well done of them, for in doing it they obeyed Gods commandement, and it had ben amisse if they had not rested, for then they had broken Gods commandement. So for the man that would gather sticks vpon the sabboth, he did it in deede contemptuously, for to trie *Moses*, and set him at stand, he would breake the sabboth, and yet not dye neither, therefore he did the smallest work, yet that little work was so great a sinne, that God appoints him to be stoned to death for it. So that no work so small, if it be a worldly matter, and not a matter of religion, must be done. What smaller thing to step ouer the dore-sil, and gather a thing vnder his feet for a while, what thing of lesse trouble then to buy some precious oyntment to embalme Christs bodie, what lighter matter then to gather a few sticks, yet not the lightest of all these, but God condemnes it, and will not haue it breake into the possession of his day.

Now for great matters, and affaires of importance, God doth not allow any worldly businesse seeme it neuer so great, to shoulder out religion and mercie, vpon the sabboth, all works great or not must yeld. As *Exod. 31. 13.* He commands that no man must doe any work for the building and setting forward of the sanctuarie vpon the sabboth, and yet that was a work of some waight, so that no thing so great that can beare one out

in breaking the sabboth, one must not build a church on the sabboth. So God commands expressly, that one shall not doe work vpon the sabboth, neither in eareing, nor haruest. Now those be matters of greatest moment. If one may as it were streyne curtesie for any thing, then he might to inne his corne, when it lies in the field, comes a faire day on the sabboth, if he omit, it is catching weather, his corne is now readie, if he let it alone, he is like to loose it, and to let it rot vpon the ground, why though it be Gods sabboth must be inuiolable, better loose all your corne then Gods fauour, better that rot in the ground, then we carry a rotten hart. So that it is plain, we must doe neither least nor most of our owne workes vpon the sabboth day, none so little, that God will giue it allowance, to take vp of his time, none so great, that may thrust out his exercises, because his commandement and the obedience we owe vnto him, is greater then all things. Therefore this confutes the shifts that men haue. Oh this is a trifle, such a toy I hope doth not breake the sabboth, as to set things in order, to lay the buckle on the munday morning, that is nothing, that is a small work, ~~but~~ if you doe your owne work, then in the least work God sayes, why doe you breake my commandements. So others hope they may set leauens, that is not such a great matter, but it is a great matter, to doe the least thing that God hath forbidden, and this is the next way to bring a curse vpon themselves and their dowe to.

And others, oh it is a great and waightie matter, it lies vpon me, & concernes mine estate to doe it: but it is not so great as the obedience of God, and keeping of a good conscience, better if one must, that some decay come to your outward estate, then to your soule. Is it of such moment? and the getting in of your corne that lies in hazard like to bee spoiled by ill weather, yet you must not doe it, trust in Gods providence, if hee haue commanded you to rest, you shall bee no looser by resting, vnlesse it bee your owne negligence that endamage you: for the Prince will not allow one to spit in his face, in jest or earnest, nor will take it well if a man should rob his treasure, because hee needed twentie or fortie shillings or

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more, so God will not take in good part the breach of his commandments, and casting his feare behind our backs in trifling things, or in matters that seeme to carrie more sway with them.

But heere seemes to come in an objection, may one doe no businesse, may not one looke to their cattle, serue their sheepe or their horses, and order them on the sabboth? yes, a christian man on the sabboth day must serue his beast, but alwaies provided, that hee doe it not as businesse of his owne, but as a worke of mercie to the beast, not seeking or respecting his owne commoditie, as the creatures necessitie, and doing it thus for conscience sake, to help the poore creature, it is a work of the sabboth, and in it place pleaseth God; for God himselfe commands to bee mercifull, euen to the beasts, therefore one must see that hee doe it with a mercifull hart in compassion to the creature, so that the end must differ from the end in the working daies.

Secondly, his affection and meditation must be diuers from that hee may haue at other times; for this worke must raise him vp to some godly and spirituall meditations for his edification; as for example, when one goes on the sabboth to serue and order the dumbe creature, hee may make this vse of it, why I can in obedience to God, and compassion to the creature, care for it, and bring it things necessaue, though it cannot call vpon mee, yet the verie neede of it cries loud, that I cannot but help though I bought it for monie; what care then must I perswade my selfe God that is a sea of mercie, of which I haue but one drop, will haue to mee, whom hee hath bought with the blood of his Sonne, and which cease not to call vpon him, and make continuall supplication for things needefull vnto him, & so strengthen ones faith; or else such a meditation I see the poore dumbe beast that hath done mee painefull seruice all the weeke, when I come to serue it, is contented to bee serued at my pleasure, if I giue it more it is content, if lesse it doth not fret against me, if it bee better prouision it takes it in good part, if courser, it doth not murmur and take on; why then should not I bee content to liue at Gods finding, and take in
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good part that which hee giues mee, bee it more or lesse, sith it is my portion from God, especially sith I haue often rebelled against God as the poore beast neuer did against mee, and it hath done mee more faithfull seruice, then euer I did God.

These and the like meditations ones heart must bee seasoned withall one the sabboth day, more then necessitie is imposed vpon him other times, If then our end bee mercie, and our affections bee holy in doing these things to the cattle, they be sabboth dayes works, because mercie is a work pleasing to God, on that day. But if one feede his cattle, not because their want craues this at his hand, but because his desire of gaine moues him, they will be in better liking, and I may sell them to more profit, or they will be better in hart, more able to doe my work after, and then his hart be carried after the gaine he may haue by these cattle, and his meditations taken vp with thinking how he may sell them for most gaine, he breakes the sabboth, he serues not God, but himselfe, and though man cannot indite him for the very action, yet God will finde him out and plague him for the ill affection.

And so much for the things that must be done on the sabboth, and those that must not be done, and two reasons taken, one from the equitie of the commandement, the other from the right and title of God, to the day. Now heere he comes after to a declaration of the persons, seuerally comprehended vnder this commandement, naming first the gouernours, and then charging them with the inferiours, which are either continuall, as those of the family, or for some time comming vnder their iurisdiction, as strangers in the gate, to which the publike magistrate must looke. First he saith:

Thou.

BY this is ment, you which are master or mistres in a family, for both are comprehended, because he ads thy sonne and thy daughter. Now the sonne and daughter pertaine equally to both the parents. I, might one say, I will keepe it holy, and

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and rest, but my children may work: may saith he, thy sonne, nor daughter. Naming them first, because parents, through naturall affection, are readie to wink at them, & to let it slip, though they prophane Gods sabboth, by seeking their pleasure, and they think, why alas, youth must haue a swing, we must let them alone a little. Not so, saith the Lord, how euer you beare with them for others, yet you must looke to them carefully for that day, and not let them breake the sabboth. Then he names the man, and mayde, because commonly some lucre is gotten by their labour, and some commoditie seemes to follow, if they follow their worldly businesse, men are slack to cause them to serue God, but would be content they should serue them; God saith also looke to them, if any seruāt would be so wicked as to labour, yet thou must not suffer him receiue not this gaine, for it is the gaine of wicknesse, and therefore accursed, better bee without it then haue it. I, but I hope I may let my cattle bee imployed; may saith the Lord, thy ox, nor thine Asse, nor thy cattle, not because the dumbe creatures can sanctifie the sabboth, but because their labour cannot bee vsed, but some man must attend vpon them. and looke to them, and therefore God would preuent all occasions of hindering mans rest, wherein also God vnderstands all such other liuelesse things which cannot bee set a worke without the hand of man bee joynted to them, as a mill, or a boat or such like.

Then he adds the stranger meeting one of an other nation and country and religion, wich though wee cannot compell to come to the church, yet the magistrate may and must forbid him to breake and pollute the sabboth by any publique labour, if hee come in such places, where he hath authoritie. Here then wee see that God chargeth the maister of the family with all in the family, hee saith not you seruants and you children see that you breake not the sabboth, but you maisters labour not your selues, nor breake the sabboth, nor suffer your children or seruants so to doe. Hence wee may gather this instruction, that it belongs to all gouernours to see that their seruants and inferiours what euer keepe the sabboth. And
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this testimony God himselfe giues of *Abraham* I know him that hee will command his seruants and children to keepe my commandments, God knew *Abrahams* minde that if the case stood so that either some work of his must be neglected, or some seruice of God vndone; *Abraham* had rather that all his businesse should waite, then one part of Gods seruice be omitted. And great reason why a christian should bee of this mind, for if he do (as he professeth) indeede loue god aboue all, ought he not to be more carefull of Gods glory then of his owne commodity, & more see to gods seruice then his own gaine, now we know that masters suffer not their seruants to be idle on the weeke days therefore if he loue god, he shuld be so much more diligent ouer them, that they neglect not the word of God on his day, by how much the glory of God, is more deare and precious to him, then his priuate commoditie. For as he that is a true subiect to the prince & loues him indeed wil not keepe such a man in his house that will not bee subiect to his lawes, so hee that is himselfe rightly affected to God and his glory, will not suffer such a prophane person vnder his rooffe, that will dishonour him openly, and not care to obserue his sabboth.

Secondly, if one beare any loue to his seruants or children, euen for their owne sakes, hee must see to them that they breake not the sabboth, but that they come to such exercises where they may receiue the spirit of God, and the chiefe good to their soules: alwaies a good governour must gouerne for the good of those that bee vnder him, now what greater good can hee doe to them, then to vse those meanes whereby they may know God in Christ Iesus, and bee brought to saluation. So that if one will not shew a disloyall hart against God, and vnloving and vnfaithfull hart to his people, that hee cares not for their saluation, hee must see that they keepe the sabboth so farre as it belongs to him, namely by being outwardly present at the workes of religion.

Thirdly, in regard of our owne good to, such as be masters must bee carefull ouer their seruants in this regard, for take this for a generall rule, hee that will not bee faithfull to God,

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will neuer bee faithfull to man, hee that hath no care to serue God in duties of religion, will haue lesse care to serue his master in the duties of his calling, as indeede they haue; for if the honour of God and their owne saluation will not moue them, why should they bee moued for their masters profit or businesse, but hee that serues God with a good conscience, will serue his master with a good conscience, and though his master bee not present to rebuke him, his owne conscience will checke him, and when the feare of his master will not keepe from idlenesse and vntrustinesse, the feare of God will keepe him, and the commandement of God will restraints him: else either they will doe nothing, or what they doe is all for eie seruice to bee seene of men, and when the masters eie is off, then by idlenesse or wastfulness or pilfering they will hurt one more then the faithfull keeping of the sabboth can hinder them, for that will not hinder them at all, but bee a meanes to bring the blessing of God on their labours in the weeke day. As *Iacob* a faithfull seruant to God, was blessed in all *Labans* businesse, and *Ioseph* a true worshipper of the Lord, had prosperitie to follow him, and accompanie him in all his trauailes. Therefore if wee will shew our loue to God, and to them, and desire that they bee faithfull to vs, and God should blesse their labours in our affaires, bring them to the seruice of God, and exercises of religion on the sabboth, and haue a care that they breake not the holy day of the Lord.

This serues for the reproofe of those men which beare this minde toward their seruants, that so their owne worke be performed, they care not how Gods worke is neglected, let their seruants bee carefull to doe their businesse on the fixe daies, & let them bee as carelesse as they list of Gods, on the seauenth day, let them spend it euen how they will, they haue free libertie from the masters. This shewes men to bee louers of themselves more then louers of God, and proues that they loue filthie lucre and gaine of the world, more then the glorie of God, for if Gods glorie were but as deere to them as their monie, they would bee as impatient at his dishonour by their seruants
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negligence, as at losses that come to themselves by their seruants negligence. Oh but they say they be rude youtnes and will break out from vs, we cannot keepe them in. Be not these deepe dissemblers? is not this grosse hipocrisie, can you not keepe them in? Who keepe them in on the sixe dayes, can you make them tarry at home then, can you set them to their businesse, and not suffer them to be gadding, yet that is for sixe dayes space, this is but for one, that labour which then they doe is far more toyle some to the bodie, & can you make them will they nill they, spend sixe whole dayes in more painefull & tedious work, & can you not constraîne them to keepe at home and doe more easie works in respect of bodily labour, and that but for one whole day? this is miserable shifting, & plaine halting, these excuses will not holde before God, he will shew you that you had made as much account of seruing his honour and glory, and obeying his commandement, as you doe of seruing your owne filthie couetous lust, and obeying the diuell, if his name had bene as deere to you as gayne, you might with as much ease, cause your seruants to spend the seauenth day, in his seruice to his glory, as sixe before it in your owne seruice to your profit. But what is the cause that youth is so rude, is it not because they haue learnt it of age? Why, be inferiours so prophane, but because they follow the patterne and tread in the steps of their superiours? how come the branches to bring such ill fruit, but that the root hath no better sap, for if the seruants might but see so much loue of God and care of keeping gods commandments, appeare in the conuersation of their masters and dames, as they see of the world and eagernesse after lucre, they would at least for outward shew be better. But now that they see their masters and know his disposition, they frame themselves thereafter to serue him in his couetous lust, & rob God of his honour.

If the seruant should but leaue his businesse one or two houres in the weeke, and runne hoyting about some sports and vanities, when hee comes home his master will bee vpon his backe, his dame would haue a saying to him, hee should be so

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bayted with rebukes and chiding, as if it were a beare with dogs, so that though hee had a good minde to bee abroad, and had no great hart to stand sweating at his businesse, yet miserable feare would make him tarrie at home, rather then he would endure the sharp sauce that must come after, and bee chidden thus againe, hee will keepe within doores; but let him be where hee will, and doe what hee will vpon the sabboth day, when he comes home either his master or dame allow him in it, or else they bee mute and say nothing to him, or if they doe begin to reprocue him, it is done so coldly, so careleslie, with so little vehemencie, that the seruant may well perceiue it comes from the teeth outward, his master is not greatlie sorrie within, it neuer vexeth his hart for the matter, and therefore hee cares not for such chiding, hee will to it the next sabboth againe.

Then secondly this serues for the instruction of all householders, that desire to bee indeede, as well as to bee accounted christians, that they should haue an eie to their seruants in the keeping of the sabboth. Even as one the weeke day, they will call them vp, and see that they bee readie to their businesse, so on the sabboth cal them vp in the morning, & see that they be readie for the worke of God; especially sith the works of their calling bee such as they may doe without any great preparation: A man may rise out of his bed, and goe straight and hold the plow, or driue the cart as well as if hee had an houres consideration, but vnlesse one haue sometime to disburden his hart of worldly thoughts, and to fit himselfe by prayer & holie meditations to heare the word, hee can neuer doe it well, nor so as the word will bee profitable vnto him, therefore they must bee stirred vp, that they may haue time to make readie their harts, that they come before God with a quiet an emptie minde.

Now in this dutie many of Gods children faile, that euen themselues and their whole family take libertie to sleep out a great part of the morning, and thinke it inough to rise and goe to church, not regarding any time of preparation, and hence it is that the exercises be so vncomfortable and vnprofitable

table to them. And then secondlie the maister must bee careful to haue his family come with him in good & due season to the house of God, with the whole congregation; not as many doe, that are so negligent, as much is past before they come. The wife comes at the second lesson, & he drops in at the end of praier, and the seruants follow when halfe is done. They would not doe thus to haruest worke, but he would make them get all things readie, that they goe together to get in his corne, and not come dropping, one now, and another anone; why should not one therefore be as carefull for the foode of his soule, and to eate of the bread of life, in the house of god, to come joyfullie himselfe and his wife, and bring their familie with them, that they may be at the beginning, and tarrie out till the ending; that they may haue the whole fruit, and not as some doe bee gone before the sermon end, or at least, runne away before the praier be made for a blessing, and the blessing pronounced by the minister; which shewes they neuer felt the goodnesse of the blessing, they are so loth to tarrie the ministers prayer, because they want the spirit of prayer themselues, and cannot tell the benefit of a faithfull prayer, for if the sweetnesse of gods blessing had distild vpon their soules, or they had neuer felt the comforts that follows, a prayer made in the holy ghost, they would be more desirous of these things then they be, and not hast so from them, as if it were a curse, not a blessing, and some things tending to their hurt, not a supplication to God for their good. And as they must call them vp in the morning, so an other dutie is to examine them after, and call them to account how they haue profited, as if mens seruants be sent to the market, they will not let them goe without taking account, how they haue done their businesse, and what markets they haue made, so when they come from the church, they come from the market of their soules, they should question with them, to see what good bargaines they haue made for their soules, what profit they haue had by comming to Gods ordinances, and thus laying their store together to help one another.

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This serues also for the instruction of seruants, that sith God hath layde such a charge vpon their superiours, to looke that they keepe his sabboth; therefore they should willingly be ruled, and suffer themselues to be guided by them in this point, and as well obey them in the sabboth; to be diligent in the works of God, as in the weeke daies to obey them, for matters of their owne calling. They must not say as many prophane seruants will, if they call them and will instruct them in religion, they will none of that, but you hired me say they, to doe your work, and take my wages, and there an ende, what needes all this doe about keeping the sabboth, and comming to the sermon, let mee looke to that my selfe. Nay, but if they be Gods seruants, and you Gods seruants, your masters hired you to doe Gods work, and in the Lord to doe their work, therefore this is a prophane answer, and these be ill seruants. But much more vilde are they that will runne abroad to wickednesse, to dauncing, to swilling to wantonnesse &c. making that their sabboth daies work, which is vnlawfull at any time, to plow and to cart be things lawfull and profitable in fit time, but to daunce and follow wantonnesse, is naught euery day, but much more vilde and abhominable vpon the sabboth day. Therefore such seruants must by force be constrained not to violate Gods sabboth, or if no meanes will serue, a christian master must not haue his house pestered with such open rebels against God.

Thus much God shewes the duties of christian houlders, that they must themselues and see that their seruants abstaine from all the works of their calling, and doe onely works of pietie and mercie, which works of mercie they must not doe, vpon the Lords day, in loue to their owne commoditie, but in obedience to God and compassion of the creature. Now the Lord goes further to shew what course must be taken with men of an other religion, saying:

Nor the stranger that is within thy gates.

Here hee shewes that if a stranger come within our iurisdiction that are christians, though we cannot command him

him to come to the exercises of religion, yet the magistrate must not suffer him to doe any seruile worke to pollute the sabboth, for by the gates heere the Lord meanes authoritie and iurisdiction, because in former time the place of judgement and where authoritie was exercised was in the gates. Hence then in that the magistrate must looke to forreyners, this generall doctrine may bee gathered, that it is our dutie being christians, not onely to keepe the sabboth our selues, and to looke to those that are belonging to vs, but so farre as we can euen to strangers, or to any other. And this is that which is commended in *Nehemiah*, that when the men of Sidon that knew not God, nor cared not for the sabboth, came with wares to Ierusalem on the sabboth, hee shut the gates against them, and tolde them, that if they did so any more, hee would laie hands vpon them.

And there is great reason why one should bee carefull of those of other congregations, and of other places, for if wee haue the true loue of God in vs, it will grieue vs to the hart to see gods name dishonoured, and his lawes broken of any one whosoeuer, and therefore so much as in him lies, hee stop all such practises who euer they bee that doe them. Also euerie man is bound to loue his enemie, yea his enemies beast, and if hee see his enemies beast vnder his burden, hee must help him vp, if one must help a mans ox or asse, if hee bee burdened, much more his soule, that is burdened with the sinne that will kill it, if it bee not taken off. No man is so sauage that if hee see a blinde man running into a well, wherein hee may bee drowned, will say let him goe I care not, hee is none of my family, nor of my friends, though hee bee not, mercie is to bee shewed to all, and nature in such a case will teach one to runne and call to him, and hinder him by what meanes he can. So for the soule much more, if wee see a person who is in truth blinded through ignorance, and knowes not the danger, about to cast himselfe into the pit of hell, mercie will moue him that hath any true mercie, to seeke to reclaime him.

And then in regard of the good of the whole congregation,
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one must hinder strangers from giuing such ill examples, for though it seeme at first a small thing to suffer a stranger, let him doe what hee list, it pertaines not to vs, yet it is dangerous, for our nature is so subiect to infection, and we so easilie drawne to euill, that if one suffer a stranger, at length his children and seruants will learne and come after, to doe the same things, so that for our owne sakes wee must be diligent, to cut of occasions, and warilie preuent danger, for one house on fire may burne the whole towne, and if a stranger would buy an house in the towne, and then be so foolish to set it on fire, men would not let him alone, for feare it should also catch their houses, and so in truth if the fire of sinne kindle in the heart & practise of a stranger, & we seeke not to quench & suppress it, it will not tarry there long, it will catch some in the congregation, and set them a burning to. Therefore in loue to Gods glorie, to our brothers soule, and to our selues, and those that bee neere vnto vs, we must labour by what meanes wee can, to hinder euen a stranger from breaking the sabboth; now if one must hinder strangers, how much more such as bee borne and dwell in the same place, our neighbours, children, or seruants, if wee see such prophaning the sabboth, we should much more hinder them by admonition and reproofe, but especiallie if we see them run to things that be simply euill, and in their owne nature at all times vnlawfull: therefore for men that be of some account & note in a congregation, in a towne to come among headdie youths, and see them violently carried to dauncing, to gaming, or any such lewdenesse, on the sabboth especially, and let them goe on without any rebuke or exhortation, neuer tell them of it, neuer dehort them from it, this shewes that there is but a little loue of God in none of the parties soules, and that they haue little regard of themselves and their owne families. But in truth, this is the cause that makes wickednesse grow so fast, and sinne get vp with an high hand, and youth grow to such impudent and thamelesse boldnesse, because the minister fights alone against sinne; None else will open his mouth to speake against it, or discourtenance it, he that would

not stand by and see the Oxe fall into the ditch; but he would help him out, will looke on while the children runne headlong towards hell, and say not a word to reclaime them. This remisenesse of men that are of some estimatiō in the town, makes proud youtnes oft times so audacious, to set themselves openly against the ministers doctrine, and as it were by their practise in the heat of lust to contrary him, even when he is reprovving any sinne, when the doctrine is yet hot, and the sound of his voice is scarce gone out of their eares, then to runne openly to gaine say that which was taught in the church, so soone as they come out of the church.

This strength of impietie proceedes hence I say that the minister hath no help, none hath a zeale of Gods glory, so that he is grieved at his dishonour, none hath so much charitie and compasion ouer their neighbours, as that they seeke to pull them out of the daunger of hell fire, for if but two or three or some more of the auncient men that haue some authoritie and sway in the congregation, would ioyne their hands with the minister, and set in with their private rebukes and reprofes, to make his publique reprofes forcible, younger people would be more ashamed of sinne, and learne to behaue themselves more soberly, then in publique as it were, to bid battaile to the publique doctrine of the minister. Therefore this slacknesse and coldnesse, is much to be reprovved.

Then secondly, this is for the encouragement of such as doe desire to help others out of this or any other sinne, they may boldly with a good hart and conscience, rebuke a sabboth breaker, wheras they will object, why, what is that to you, if I sinne my selfe, I must perish my selfe, what haue you to doe to meddle, yes, they haue, to doe to meddle, they haue to loue the, they haue to loue the congregation, and to loue Gods glory, & therefore as much as they can to disgrace sinne, for though sinners begin to, set sinne a foote, yet if some godly wise man will encounter it with a sound admonition and sharp rebuke, that will dash and disgrace it, as much as the practise of sinners will support it, so that it cannot get an head so soone. Therefore

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because they be men that sinne, and it is Gods law that is broken, and the whole congregation that is infected & poysoned, he that hath that affection he should to any of these, hath to doe to vse a preseruatiue against this poison, and to stand for Gods commandements, and the saluation of man; let wicked sinners while they will accuse them to be busie bodies, that is no matter, better displease man by good, then God by euill. It followes.

For in sixe daies the Lord made heauen and earth, the sea, &c. and rested the seauenth day.

BEcause this commandement is much oppugned by the examples of great men, because almost all men breake it, therefore it is confirmed from the example of the great God, whose example is able to counteruaile all theirs, *q.d.* If you will bee led by example, follow the most perfect example; now what more perfecter example then the example of God, who hath proposed himselfe for a president, sinfull men breake it, but the holy God kept it, and would haue you keepe it, whether example is best to follow? God made an end of all in sixe daies, and ceased creating on the seauenth day, therefore hee would haue you cease from the workes of your vocation. For, for workes of preseruation Christ saith, *Iohn. 5. My fathers worketh hether to, and I worke.* But hee ceased workes of creation, so that the reason stands thus, God left no worke of creation till the seauenth day, but ended all in sixe daies, therefore he would haue you end all your workes of vocation in sixe daies, and giue the seauenth onely to workes of sanctification. Hence then we learne this doctrine, that whosoever desires to liue godly, must propose the example of God to himselfe to imitate. Thus Ephesians. 5. 1. The Apostle wisheth them to follow the example of God as deere children, he had before exhorted them to gentlenesse and courteousnesse: but hee hath done me wrong saith some man, how can I deale kindly with him? why freelic forgive him, saith the Apostle. But who would

would put vp this wrong patientlie, God would, and therefore doe you follow god, and imitate him, God doth not presentlie seeke reuenge, if any man breake his lawes, but vseth all gentle meanes to bring him to repentance, and to cause him to turne, so doe you, then tread in Gods steps, indeede some froward man would take a more violent and boysterous course; But if you will be accounted the child of God, bought with the blood of Christ, and regenerate by the spirit of God, you must rather bee directed by his example then mans, and then no better argument that you bee the sonn: of God, and no surer prooffe that he hath begotten you to life eternall, then when you grow like vnto him, and shew forth his image in your life.

Now the reason why it is best to set God before vs, as a patterne, is, because his example is so absolute in all fulnesse of perfection, that no exception can bee taken against it: bring the example and there is some thing against which a man may except to lessen the force of it, as *Dauid* and *Peter*, and such good men haue had their slips, and no man liues so holy but as *Saint Iames* saith, *In some things wee sinne all.* But the example of God is so exact and altogether righteous, without any spot at any time, that no such thing can be alleadged against it.

Secondly, if one make God his example hee shall grow better and better, because still he shall come short of the mark he aymes at, & neuer be able to attaine to the perfection which is in his example, so that still he shall haue a proportion to goe on and to grow. If one set man for his coppie, either he may write as well as his coppie, or at least he may imagine that he doth & then he stands at a stay, and thinks he hath done well, he may cease now, but this example is not subiect to such conceit, no man either can or will dreame that he can be as good as God, so that heere is still occasion of mending and encreasing. Thirdly, he that followes the example of men, hath great meanes of pride, and to be puffed vp, for comparing himselfe with men, he is not put in minde of his faults, but rather thinks this & this I haue done, and in most things I am equall to the best, and so is in great daunger to grow conceited of himselfe,

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but now he leauing men, lookes vnto God, and casts his eyes first on God, and then on himselfe, he sees so much imperfection in himselfe, and such infinite righteousnesse and goodnesse in God, as that vpon this comparison, he growes more humble and holy, and to know himselfe more, so that though he grow better euery day then other, yet he thinks worse of himselfe euery day then other, and hath a greater insight into his owne corruption, by how much, he gets more strength against his corruption. In these regards therefore, and for these reasons, it is most safe and profitable, to make Gods example a line for himselfe, and to follow his president, so neere as he can in all things.

This then may serue to the confutation of those men, that letting passe Gods example as nothing pertaining to them, thinke to dash all commandements, and all rebukes, with this one answer, that all men doe so, as though it were a sufficient buckler to beare off all Gods commandements, and the force of his example, because the example of most men is contrarie: as namely in this one commandement, which of all the rest God hath most strongly fenced with reasons & among other, with one drawne from his owne practise and example. Come to sabboth breakers that abuse it to sinne and vanitie, how dare you bee so bolde, as to breake Gods expresse commandement with so high an hand, and to prouoke him to his face thus? why I hope wee are not those that alone play vpon the sabboth, wee shall doe as well as others, all the townes round about vs doe the like, but why should not you looke to Gods commandement; and example rather then to wicked men; would a father take this for a good answer if he should come to his childe & say, why do you lie or steale, know you not that it offends mee, and I like it not? why should you chide mee, I hope I am not the first that euer swore, other children haue lyed & stolne before me, what need you be so angry with me for the matter, no father would endure such an answer of his childe; this manner of defending were worse then the fault. But so we deale with God, he sends his ministers to reprove vs, & say,

say, why doe you dishonour the name of God, and breake his commandement and sabboth? why I hope others doe so as well as I, this is the most common aunswere. But should not a childe be ruled by his father? should not a seruant follow his master? and should not the children of God follow God? and be content to be ruled both by his commandement and example? What a miserable thing is this, that we will forsake the light to runne to darknesse, and leaue God, to goe after Beliall. The way is not broad, that leades to heauen, nor many walke in it, their finnes are no warrant for vs to sinne, but if we be Gods, ~~then~~ let vs follow God, as deare children.

So, 1. *Iohn*. 6. verse. *If wee walke in darknesse.* The Apostle shewes that if we be in Christ, we must walk as Christ walked, for if one should say, this is a member of the bodie, whereof this is the head, and the head goe east, and the member west, no man would beleue it, so if we say Christ is our head, but we goe a quite contrary way to that in which he went, it is altogether false, and a lye, as Saint *Iohn* saith; but if Christ be our head, let vs walke in the light wherein he walked, let vs treade in his steps of meekenesse, of denying the world, and of placing our joy in heauen, and those vertues that shined in him, let them appeare in vs, though not in the same measure, yet in the same manner and truth, for the like measure is impossible, to vs, but the like truth and vprightnesse is not onely possible, but so necessarie, that without it we can haue no assurance, that we are in him.

This serues likewise for the encouragement and comfort of Gods children, that liue in such prophane places, where they can haue no patterne of godlinesse in man, nor none that will joyne with them in any holy thing, as it often times falls out. Then the diuell is readie to object against them, and to hinder them with this objection frō going on; what will you be singular, will you be one alone, without any example? No, they are not without example, but they follow the best exāple, euen the example of God, and it is far better to bee lead by his example to heauen, though foolish men mock them, then by the exam-

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ple men to be drawne to hell, and haue God to plague them, his one example should more encourage and strengthen vs, then all their contrary practises discourage or feare vs. O will you keep the sabboth so strictly, that you will not play among your neighbours, & do as euery body doth, they will mock you and hate you, and count you more precise then wise. Well, if they doe, yet a christian may beare off all, with this I know God will loue and allow mee for it, he commands to do as he did, he created all things in sixe dayes, and one day, the sabboth onely, preferred; therefore I must cease from works of my calling, & doe those works whereby I may preserve mine owne soule, & others, therefore let the world, goe which way it will, wee will walke in the waies of our God, and follow his example.

In sixe dayes the Lord created the heauen and earth.

IN this example which God hath proposed, we may consider something of the power of God in the creation, and in that he spent no longer time then sixe dayes in creating the whole world; we must vnderstand by this doctrine, that God is able to bring to passe great matters in a short time, and by small meanes. The making of the world, one would think needed some good time for the thing it selfe, and some thing also, for the preparation of so long a building, but when God would be the workman, and take in hand so great a matter, what time tooke he to finish it? he began and ended it and all within the compasse of sixe dayes, and left not the least creature vnmade, till the seauenth; & he tooke so long time, not because he needed such a space, for he could haue done it with as much ease in an houre, yea, in a minute, as in these sixe dayes, but he hath deuised the whole into sixe dayes work, because we might haue a fitter occasion, and be better moued to consider of euery one, for if he had folded vp altogether as it were in the compasse of an houre, then it had not bene so fit and easie for our meditation. In this then we generally see what wonderfull works, & great things God can bring to passe in a verie small time, and
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with very small meanes, if the power of them bee judged according to humane reason, *for he spake, as the Psal. saith, and it was done, he willed it, and without any more adoe it was effected.* This we see likewise by other examples in scriptures, as *Nebucadnezzar* the mightie prince and monarch of the world, when he was walking in his princely pallace, in that great citie of *Babell*, which was the seate of his kingdome, yet how quickly was stript from all, how soone depriued of his kingdome, so that he had not so much as an house, yea, a poore cottage to put his head into, nay, not one rag to couer his nakednesse, not a dish to drink in, not a morsell of the courcest bread to eate, but of a King became more miserable then the basest beggar vnder the Skyes, yea, as miserable as a beast: so that from the highest top of prosperitie, he was cast downe to the extremitie of miserie. And then when he was at worst, his wit and reason gon, his forme and beautie departed, and he a mishapen creature, his haire being growne like Eagles feathers and his nayles like birds clawes, altogether deformed, not like a man now, and his kingdome possessed by another, for seauen yeares space; yet, so soone as he looked vp into heauen, his wit and discretion was restored, his beautie and fashion renewed, and he plapt in his kingdome, with as full power and authoritie as euer before.

Both these wonderfull alterations, in how little a time were they wrought, when God tooke in hand to work them. So in *Aegipt*, God tooke in hand to deliuer his people from cruell *Pharaohs* tyranny, what army had he, for that conquest, and who should be the captaine? *Moses* and *Aron*, two old men, the one eightie, the other eightie three, these must goe, themselves alone. But how were they furnisht against *Pharaohs* resistance, and to take the *Israelits* perforce from his seruitude; *Aron* must haue nothing, but hee must speake what *Moses* bad him; And *Moses* he must carry his shepherds staffe; weake men, and weake meanes one would think, to make an encounter vpon so great a King; If a carnall man had scene these two going against *Pharaoh*, and thinking to set the *Israelites* at libertie perforce, whether he would or no, he would haue judged that

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that they should haue bene slaues till this day, vnlesse they had seene some better store of prouision, then an old man with a shepherds staffe in his hand. But God taking in hand to work by these meanes, we see of what force and power that staffe was, that when *Moses* but held it vp, it brought such plagues vpon *Pharaoh* and all *Egipt*, that all the kings in the world could not haue vexed and troubled him more with all their power; he neuer shooke his staffe in vaine, but still some notable plague followed, that deuoured the whole land. With this staffe he stroke the waters, & they were turned into bloud. He stroke the dust with this staffe, and it turned into lice; He held vp his staffe towards heauen, there came grassehoppers, flies, thunder, scabs, & when he had made any of these wounds, he could cure them in as litte space. One word vnto God by *Moses* made all whole againe. So for our redemption, a poore maydens sonne, that himselfe seemed a poore base fellow of no reckoning or note, that had no wealth nor authoritie in the world, nay had not so much as an house to put his head in; hee must come & be brought before a iudge, & ther be cōdemned, scourged, mocked, spitted on, crowned with thornes; at length must be carried and hanged vpon a crosse, and beare the paines and anguish of Gods curse in his soule on the crosse, and by these meanes, God must be set at peace with man, a perfect reconciliation was made, and all former sinnes and jarres twixt God and man, put away. This greatest work that was done, when heauen was purchased for man, sinners made just before god, & miserable men of the earth, had the right of an immortal kingdome in heauen, bestowed vpon them; all these things were brought to passe, and fully effected by these meanes, that to mans reason seemed of all things the most vnlikely to bring to passe, a matter of such wonder and difficultie. And so at the resurrection in the twinkling of an eye, what great chaunges shalbe, those that lay in the dust rotten, some thousands of yeares, shalbe rayfed from their graue, made aliue, and to stand on their feet, and that bodie that was at the best before subject to death, to paine, and all miserie, but now turned into earth, deuoured

deuoured of wormes and corruption, and as it seemed, vanished to nothing, shalbe in a moment, if it be Gods childe, freed from mortalitie, from being subiect to diseases, or any affliction, and shalbe made immortall and incorruptible, and like to Christ Iesus, in glory. So wonderfull we see be the works of God, so mightie he is, and so full of power, that in the shortest time, & by those that seeme the weakest meanes, he can bring to passe the most strange and glorious effects that can bee.

This then if we often meditate vpon it, will serue wonderfully for the comfort of all those children of God, whose case is so grievous, intangled with such perplexities, oppressed with such ruines both of bodie and estate, as they think it is impossible to get out, and to be repayed againe, or if it might be, yet it will be a long time first. Oh but if we could belecue Gods almighty power, all things are possible to God, & all things are possible to the beleueer, it makes no matter what the disease be, so God be the Phisition, it skils not what distresse a man be in, so God take in hand to help him, he can as soone and as easily cure the deadliest wound, as the lightest scarre, & bring one out of the greatest misery with no meanes, as out of the least miserie with all meanes; Oh but I am poore, owe much, and haue nothing to pay it. No matter. So was the prophets wife, yet the little oyle in the cruse held out to fill so many great emptie vessells, that she was restored & made in a better estate then euer before; it is not to the purpose, how weake the meanes be, and how great the ruines be, so the great and strong God put to his hand to help. No man was euer more dejected then *Nebuchadnezar*, from a King to be worse then a beggar, from a pallas to the briars and bushes; from princely robes, to plain nakednesse; from a man to a beast, from among men, to be among beasts; and yet none in lesse time and lesse meanes, advanced to an higher outward estate then he. And for the soule, so great sinnes, such hideous darkenesse in minde, and hardnesse of hart, such peruersenesse in will, such disorder and rebellion in affections; and what of all these? how shall one get out of so many sinnes? can one cry to God? can one lift vp his

& .. hart

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hart to heauen, though he cryed out of the bottome of the sea, and out of the fishes belly with *Ionas*, God will heare him and let him see the Sunne; if hee were in the dungeon tyed with as many chaines, and burdened with as many sinnes as he, yet God can and will, if he call in truth, bring him out of all, and set him in a better estate then euer he was before.

Theres not the least sinne or miserie but would be to hard for vs, if we haue nothing but our owne strength to help vs; there is not the greatest sinne nor the greatest miserie that shall hurt vs or preuaile ouer vs, if we haue the strength and power of God to hold vs vp. Therefore christians should take comfort in their afflictions. Can God rayse vp his bodie when it is dead in the earth, and glorifie it when it is rotten in the graue, & can he not raise him out of some debt or miserie of his estate? Oh but then he loues the bodie? and doth he not loue it as well now? Then he will vse his power, and is it curbed in, & shortned now? Nay, God vseth his infinite power now, for the help and preseruacion of his children, as he will vse it then for their glorification. If we cannot beleue God can help vs now, how will we say we can beleue he will raise our rotten bodies out of the graue, sith we haue the same power and promise for the one as the other. Therefore it is a great fault and shame for christians to sit down discouraged; why, is gods power lessened? is his hand shortned? hath not he sayd that a little that the righteous hath, is better then all the great riches of the wicked? Gods blessing can doe more then wealth, and he alone is better to vs then if wee had all the world without him.

This serues likewise for the terror of the wicked men of the world, God can as easilie set heauen and earth on fire, and bring them to nothing, and in as little space as hee made them of nothing: then much more can hee bring to destruction a base sinner, notwithstanding all his worldly helps, if hee bee their aduersarie, as hee is a profest enemy to all vnrepentant sinners.

They flatter themselves, and thinke it shall bee well with them, why? they bee vnderlaide with wealth, supported with

with friendes, mounded and fenced with pollicie : but how stands the matter betwixt God and them, are they his inheritance or not ? is hee reconciled vnto them or no ? nay for that, though they will not in word say so, yet their life proclaimes it, that they do not greatly respect his fauour, for they care not to break his law vpon any small occasion, surely then let them know that they are in no safetie, god can pull vp their defence, and pull away their props and supports, he can as easily bring a rich mans soule to hell, as a poore mans, and as soone damne the soule of the richest king, if hee bee naught, as of the basest beggar.

Therefore those that leauing God leane to worldly props, shew that they litle belecue the power of God, and little think of the creation of the world. Thus much for the example of God : now the last reason is drawne from the end of the sabboth, namely that God hath consecrated it, to bring a blessing on the keepers of it, in these words.

Wherefore the Lord blessed the seauenth day, and hallowed it.

HEere God shewes, that if none of the former reasons will preuaile, yet wee should bee moued for our owne benefit to regard it, for nothing is more auailable to bring a blessing on soule & bodie, then the religious keeping of the sabboth, for God hath appointed it to the end that hee might haue occasion to communicate his goodnesse to the diligent obseruers of it; So that from this reason that he saith God sanctified the day, i. set it a-part for his vse, and blessed it, that is, appointed it, for a meanes of blessing to the obedient, for the day it selfe is no more blessed then other daies.

From hence I say wee may learne that : the way to get all blessing, is to keepe holy the sabboth; this is the most direct and sure meanes to get all comfortable prosperitie, to keepe an holy rest to God vpon his day. One reason is, because God hath sanctified it to this end, as for inward benefits is shewed.

Isaiah. 56. 4. 7. Where the Lord shewes that. for inward bles-

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sings, if any of what estate so euer, will keepe Gods sabboth, hee shall haue his hart filled full of spirituall joy, God will giue him the spirit of praier, and heare his praiers, God will giue him abilitie to serue him, and accept and reward his seruice. And *Iſai.* 58. 13. 14. If one will keepe himselfe from polluting Gods holy sabboth, and keepe it carefullie, then he shall delight in the Lord, that is, God shall so shew his fauour and loue to his soule, as hee shall bee joyfull in God; so blesse his hart and conscience as that he shall feele that God is his God, loues him and cares for him, so that hee shall exult and rejoyce in this, and finde Gods blessing both for heauen and for earth: so that the mouth of God hath spoken it, what euer flesh and blood will obiekt, we haue the sure promise of God, and it shall bee found true and faithfull. So for things of this life, *Iere.* 17. 24. The Prophet hauing foretold the destruction of Ierusalem, prescribes a preseruatiue to the, which if they would take, as yet their case was curable, and that would help all, namely to forbear their worldly businesse on the sabboth, and so doe the works of the Lord, and then they shall enjoy their cittie, and their houses, and their wealth, withal prosperitie and aboundance. So that we see for soule and bodie, Gods promise is, that the sanctifying of the sabboth, will bring happinesse and comfort to both.

The vse then of this is, first for the terrifying of all sabboth breakers, for if the keeping of a sabboth, be the way to blessing, as the truth of God hath sayd it, then on the contrary side the contempt and neglect of it, leades to all curses and wretchednesse; For God hath shewed that this will kindle a fire vpon their houses; but they hope to quench it; no, they shall not, it cannot be quenched, one may as well quench hell fire as the fire of Gods curse, in this life, if they continue still in this sinne. And in truth experience shewes it, that there is a wild fire most continually set vpon such mens goods that they come to naught, and if they get mony, yet they put it in a broken bag, the canker of Gods vengeance eates all vp, and they come to neede and want, where shall one finde one in twentie that

that be common sabboth breakers, as carriers, and such like, but they come to misery, or if they doe thrive in the world and whord vp outward riches, the curse of God seises more violently on their soules, and this is the greatest plague of all; for now it shewes that God hath no purpose to doe them good, for those whom hee loues he corrects, and this is the worst miserie that can bee for a sinner to thrive in his sinne, this hardens his hart, and makes him runne with full course to hell, as no such men is seene, they be the most wicked and disordered persons that can bee, they profit nothing by reading Gods word, hearing worketh not in them, they haue no affection in prayer, but euen as dead stones; no spirituall thing can worke vpon them for their good, but euerie wicked and worldly thing, hath strength and power enough to worke on them, for their greater hurt. So that in truth, God shewes how hee likes of their course, and this should terrifie them from this so dangerous and miserable a course of liuing.

Secondlie, sith God doth promise a blessing vpon those that sanctifie his sabboth, that they shall thrive in the Lords house, and in religion, and in other worldlie matters, so farre as may stand with true prosperitie, sith he hath spoken this, & that must stand which goes out of his mouth, therefore it is for their comfort, that the blessing of God shall attend vpon them whether they haue little or much; If they haue abundance, the abundance shall bee for their good, to be more abundant in goods; and if they haue but from hand to mouth, God will so provide, that yet they shall not want necessarie things, but he that brings the day, will bring foode and maintainance for the daie, so that he neede not care for to morrow, but cast his care vpon God, whose truth it concernes to care for him: and this they are sure off, they shall haue a soft hart, and a quiet conscience, and shall receiue comfort from Gods promises, and if one thrive in Gods house, he neede not care carklinglie and distrustfullie, how he shall doe in his owne house. One may know how he shall speede at home, by looking how hee serues

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God in the Church. If hee keepe an holie rest, with an holie hart, holylie, he shall haue rest to his soule, peace & joy to his conscience, and bee set in so sure an outward estate, as that nothing shall befall him for his hurt.

But then if one will haue this blessing, he must keepe these three rules. First, let him make it a delight to keepe the sabboth, and his joy to doe the workes of the sabboth, let him long for it before it comes, and bee glad of it when it comes, because it frees him from all worldlie cares and thoughts, and then hee hath a commandement more especially, to cast his care vpon God, and not to trouble himselfe a whit with them.

And so he saith in Isay, *call it a delight to consecrate it to the Lord, take as much pleasure in doing the exercises of religion, as the workes of your calling.* And more to, indeede; for they bee more easie and comfortable by farre: wee must come as hungrie to the house of God, and with as good an appetit, as to our dinner or supper at home, for in deede God keepes the best house, hee makes the best cheere, if wee can bring a good stomacke to the bread of life, that hee breaketh vnto vs. But if one bee loth to come, and must be drawne as a beare to the stake, let him make account that the preacher will bait him, & trouble his conscience, for comfort hee can looke for none; Therefore if we would haue a blessing by the sabboth, let vs keepe it cherfullie, knowing that Cod loues a cherfull giuer.

Secondlie, one must labour to doe all the duties of the sabboth, those that must bee done before the sermon, and those that must be done after; let no ordinance scape vndone, vse meditation on Gods word and workes, heareing, reading, praying, singing psalmes, conference, workes of mercie, & of euerie thing, something, so farre as we haue abilitie and opportunitie. But if we will performe them scramblinglie, doe this, and leaue that, vndone; either make no preparation before, or no application after, either no publique; or no priuate, then it may bee, he shall finde some blessings, but the fewer of these hee performeth, the fewer blessings he shall haue; he that doth the
work

work of God by halfes, shall (and it is just he should) find the comfort and benefit of them by halfes.

Thirdlie, as one must doe all the duties, and that with delight cherfullie, so he must keepe the whole day; he must doe all the duties and also spend all the time in these duties; hee must continue from the beginning to the ending. As in Psal. 92. 2. *To declare Gods louing kindnesse in the morning, and his truth at night.* So that the sabboth must bee spent both morning, night and all the daie, in holie duties. One must forbear worldlie businesse; yea, worldlie thoughts, the whole foure & and twentie houres, for if one giue his thoughts libertie to run after matters of the world in the night, he breakes the sabboth in one part; sleepe one may lawfullie, but his sleepe must bee sweetned with holie exercises, and so sanctified vnto him, as in it hee must also keepe an holie rest. And heere manie faile, that out of the Church wilbe talking with their neighbours, & musing with themselues about earthlie businesse & affaires, & thinke they haue made a good hand if they spend the most part of the daie till after the euening exercises in workes of religion, and then they make no question to take their recreation or to goe about their businesse if occasion bee. But hee that commands to keepe it in the church, bids vs keepe it in the house, as to heare him, and speake to him in publique, so to speake to him out of our harts in priuate, & not to giue our selues leaue to thinke, the least thought of any worldlie businesse.

Now then wee if seeme to make conscience of the sabboth, and yet doe want that blessing which we doe looke for, let vs looke to our selues, & we shall see that wee are halting in some one of these, either wee keepe the sabboth lumpishlie and heauilie, that it seemes as a tedious burden vnto vs, or else wee doe some one or two duties, & leaue the rest vndone; or else if we doe all the duties to be done, we want heere that we obserue not the whole day, but keep some part of it from god, to our selues, & accordinglie as any man comes short in any of these

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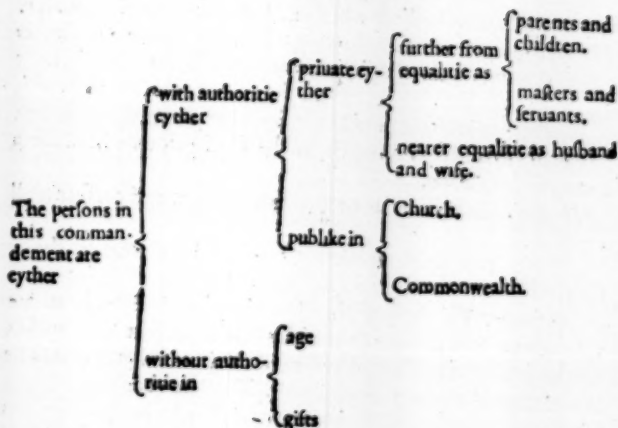
these duties, so hee commineth short of the fruit of the sabboth;
But if one labour with joy, to doe all the duties of the sabboth, the whole day, hee shall finde in his owne soule, that it is in truth a day of blessing, and brings more joy and comfort, yea, and a greater blessing with it, then all the weeke besides. And so much for this fourth commandment of the sabboth, and the reasons of it:





The summe of the fifth Commaun- dement is to shew what duties we

*owe one to another in respect of
their and our place.*



Exod. 20. 13.

Honour thy father and thy mother, &c.



Etherto the duties of pietie to God out of the
first Table haue bin handled. Now follow the
commaunements of the second table concer-
ning the duties of righteousnes to our neigh-
bours. This is the first commaunement of the
second table; ypo which al the rest do depend,
as in the first table the keeping of all the com-
maunements following, did depend on the keeping of the first

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commandement of the table, so heere if this first commandement be well obserued both of gouernours and inferiours, there could be no disorder against any other of the commandements following. For all disorders in the other commandements of the second Table doe flow from hence; that eyther superiours are negligent in performing their dutie of gouerning, or else inferiours are proud and stubborne, and refuse to obey their superiours. The words contayne a commaundement, and the reason of it. The commaundement in those words: *Honour thy father and mother.* The reason in the words following: *That thy daies may be long in the land which the Lord thy God giueth thee.* Because the benefit of obedience is not so great to the superiours, which are obeyed, as to him that doth for conscience sake obey them; they shall not be gainers so much as himselfe, for he shall gaine to himselfe a long and happie life.

Honour. To honour is to reuerence in heart, and performe all outward duties.

Father. That is, all superiours, in what place soeuer set aboue thee.

Thy father. This is the first reason whereby God would moue inferiours to obey, because he is thy father. In that God makes this his reason why the childe should obey his father, because he is his father, We gather this doctrine. That the chiefe motiue to obedience must be Gods ordinance. If God haue made him the instrument of thy life and maintenance, and haue set him ouer thee, thou must for this cause performe all dutie of honour vnto him: So in the *Proverbs.* *Honour thy father that begat thee, and thy mother that bare thee:* as if he had said, honour thy parents, and bee dutifull, vnto them, not because they be rich or in great place or for any other respect but this, because they bee thy parents; bee they father and mother? how euer rich or poore, thou must be dutifull vnto them. So the Apostle speaketh to wiuers.

Wiuers obey your owne husbands. Vsing this as a reason, if they be your husbands. If God hath set them ouer you, as your head and gouernour, you must submitte your selues to them

them for this cause, and in obedience to Gods commaundement, howsoever they be otherwise froward and foolish, if they be yours, then you must performe your dutie vnto them. So for seruants, the poynt is not whether hee bee a poore man or rich, a simple man and ignorant, or wise and discreete, but is he a master? hath God made him a gouernour? then for the time that one is a seruant, he stands in the place of Christ in his family, and is to be obeyed, as if hee were the most honourable and wise in the world.

The vse of this is to confute those wretched and miserable children that take occasion to be vndutifull, because their parents be poore and low, and in disgrace and small account among men. But be they so? then the childe ought so much the more to honour them, or else he addes affliction to affliction. Therefore so farre should he be from contemning his parents, because they be low and afflicted, as that he should reuerence them, and honour them the more, that he may be a comfort and reliefe vnto them in their trouble.

For, for the child to honour his parents, when all the world honours them, and hath them in account, and to be dutifull then when they can cyther reward him if he be dutifull, or punish him for his vndutifulnesse; is no triall of his honestie and obedience to God: For then it may be he doth it ether vpon constraint, because he dare do no otherwise, or of a base minde, because he loues and gapes after his fathers wealth, more then for conscience to Gods commaundement. But then the obedience is most sound and acceptable to God, when there be fewest worldly meanes to prouoke one vnto it. So for the wife or seruant to say, O had I an husband or master of such great account, of such gifts and wisdomes that could promote and reward me; then I could frame to obedience. Nay, for he that is not faithfull in the least will not be faithfull in the most. And God accounts not of that obediēce, or reuerence which proceeds not frō conscience of his commaundement, but from hope of some outward reward.

Therefore it is our dutie not so much to trouble our selues in enquiring what heads other haue, as to labour to make best of

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our owne. For this in the naturall bodie we see, that if one haue an head full of infirmities, and subiect to diseases, he will not therefore knocke it against the walles, and contemne it: but he thinks; this is my head that God hath giuen me, and therefore I must not make it worse by ill vsage, but strue to make it better by all means I can. O but say they, other children haue better parents that be more carefull of them. But let such turne backe a litle, and looke to themselues, and examine their owne stuffe; other, you say haue better parents; true. But looke to your selfe a litle, and thinke on the other side, haue not other parents also better children, more duetifull and obedient, and more vertuous euerie way then you be? Put these two together now, and then the mouth will soone be stopped. So the wife; other husbandes are more kinde and louing, and be better to their wiues.

But if you stand so much in examining his goodnesse by other mens, you will driue him to trie your goodnesse with other women. Be not there many wiues, more subiect to their husbands, more quiet and meeke, and that goe farre beyond your selfe in many graces? So that in such obiections, let inuisiours couch these two one with the other, and looke to their owne faults as well as to anothers, and they shall not finde great cause to complayne. O but he sayles in doing his dutie to me: but God failes not in commanding you to doe your dutie to him. This is the point, be you a Christian or an hypocrite? If you bee a Christian, then GODS commandment must be the rule of your obedience, and not the dealing of others to you. Therefore this doth iustly reprobue their audacious boldnesse and shamelesse impudence, that if their parents growe olde, or impotent or poore; then they thinke they may take libertie to cast off the yoke of subiection, and to grow stubborne; as who should say, that age and pouertie or such like things, could cut of the nature of a parent, and take away the authoritie of a superiour, & that outward things should haue the chiefe account, and Gods commandment be least of all regarded.

Their

This likewise may serue for some comfort to these gentlemen, that are in a poorer or lower condition; that God hath challenged vnto them as much honour in their place as to the greatest prince in the world. For the poore mans wife is as much bound by God to honour her husband, as the Queene to honour the king. And the meanest parents and maisters are as much to be accounted of in their families, as if they had all the welth and honour in the world. Therefore they should beare their pouertie so much the more patiently, Because no pouertie or lownesse of their estate, can giue licence to the inferiours to account anie whit the worse of them; and if the inferiours doe for this cause despise them, they sinne against God, doe iniurie vnto them, and GOD will be reuenged of them accordingly.

So much for that, God bids the inferiour to honour his superiour, And the child his father, howsoeuer matters stand in other respects.

Honour. The duties of the naturall childe commanded in this word, are comprehended vnder these three heades. First, reuerence. Secondly, obedience. Thirdly, thankfulness. For the first. For reuerence. Children are commaunded to reuerence their parents. Now this reuerence must be both inward and outward; In the heart, and behauour of the bodie. For if the outward begin not at the heart it is hypocriticall, and therefore not pleasing to God. And if one pretende the inward reuerence and shew it not outwardly, this is but dissembling and falsehood; for it cannot be within, but it will shew it selfe without. So that it must be both inward in heart and outward in cariage of ones bodie. The inward is commanded. *Leuit. 19. 3. Tresshall feare euerie man his father and mother and keepe my Sabbaths.*

In those words GOD commandes the substance of the whole lawe, both in the first and second table, and for the second table he begins with the first commandment. *Feare euery man his mother.* One would haue thought he should haue begun with the father, but though more be due vnto him yet because it is a greater note of truth to performe it to the mother, because her infirmities

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ties whereto shee is more subiect, make her more subiect to contempt and for her indulgencie, commonlie the mother doth lesse exact this at her child's hand, therefore God doth beginne there where obedience is best tried, and saith, *Feare thy Mother and thy father*. and then for the first table he sets downe the last commandment of it. *Keepe my sabboths*, and whosoever is carefull in the first table conscionable to keepe the sabboth, and for the second to keepe the fifth commandment in dutie to superiours, he shall be sure to holde out in all the other commandments; so that reuerence of the heart is required of children. The second branch of reuerence is in the outward behauiour; as in bowing to them, in standing bare and putting of before them, in an humble and lowly countenance and behauiour when one speaks vnto them. And this the example of *Ioseph* shewes. *Genesis*. 48. He was a great Prince and his father but a poore man, and liued at his finding, he had his sight and his father for age was blinde, and therefore could not see his dutie, yet when he comes to his poore father and his blind father, he bowes to the ground, and behaues himselfe so lowly as if his father had beene a mightie man, and had his sight as perfectly as euer in his life. Because he knew that neither blindness nor povertrie could take a way the nature of a father nor the dutie of a sonne. Therefore he being a prince is as dutifull to his father a poore man, as if his father had beene a Prince & he poore, for the outward estate did not moue him so much as the conscience and regard of his dutie which he knew to be nothing lessened. So king *Solomon* when his mother came vnto him sitting on his throane, it is noted that hee rose vp from his throane, and bowed himselfe vnto her; and caused all things els to cease, till he had set his olde mother in a place of honour fit for her.

And he would haue all his people to know that though hee was as wise and rich a king, and that of Gods owne appointing as euer was; yet this his greatnesse did nothing diminish his mothers superioritie, nor his reuerent cariadge towards her.

This serues to confute those vngracions and wretched children that

that doe not reuerence their parents in heart but, contemne them, and thinke basely of them; and content not themselues with this inward vndutifulnesse, but shew it also by rough wordes, by froward countenance by vnreuerent and vnfit actions. and manie grow so familiar with their parèts, as that one that had not known them, seeing their behauiour, would rather thinke them to bee neighbour and neighbour then father and sonne; so vnreuerently, and vndutifullie do they behaue themselues without any outward tokens of reuerence. And indeed what doth the froward speaches and lookes of manie children proclaime, but that they haue no feare of God in their hearts, no righteousnesse in their hands, nor anie regard of the duties of the first or second table? If euer these persons liue to haue children and God doe not in his iustice cutte them of, they shall finde, that their children will reuenge their fathers wrongs into their bosome, and be as readie to despise them, and carrie themselues vnreuerently to them, as if they were to doe it to their parents.

The next dutie is obedience. which is commanded. *Coloss. 3. Children obey your parents;* and he adds a reason, *this is pleasing to God*. It is not only a pleasing and a ioyfull thing to the parents that the childe should obey his comandements; But this is a thing that God takes greate delight in, and is well pleased with all, and on the contrarie it doth not only greiue and offende the parents that children be stubborne and rebellious, but it offendeth Gods maicstie also and greeueth his spirit.

Now the thinges wherein children must obey their parents, are especiallie these. First in doing the thinges that they command, and performing that worke that there parents set them about; that it be neuer so base and painefull to doe, so far as their strength will permit. For though some children may thinke; why, this worke is to base and vnbecoming my worth, (for as euerie one is more proud & idle, so he hath a greater conceite of himselfe, and as he is most base and contemptible, so hath he a higher imagination of his owne excellencie and worth,) though they may thinke the workes too base, yet that may not excuse. Is it too base? I; but did your father comānd it, and refraine you doe it? Then you
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are a base and proud person, that make no more account of your owne flesh then of Gods commandment; for so soone as the father hath commanded it being a lawfull thing, Gods stampe is set on it, & it carries the face of Gods commandment, & he that thinkes himselfe to good to doe it, thinkes himselfe too good to obey God. This will not serue the turne then, it is a contemptible thing in the world and men will mocke me; why but are you a christian and haue you not learned so farre to denie the world, as to preferre Gods commandment before the contentment and mocking of men? and were it not better for you that the worlde should speake euill of you vniustly, for well doing. Then that god should iustly plague you for well doing? An example of this obedience we haue in *Isaac* who yeelded to his fathers commandment so far as to suffer his head to be chopt of, and himselfe bound and laid one the woode and burnt. Because his father being a Prophet had warrant so to doe, and could shew the commandment of God vnto him, to proue it a lawfull thing he did, and was his dutie to obey.

If he had not seene Gods commandment, *Abraham* had gon beyonde his commission; for it had beene willfull murder, and he ought not to haue obeyed but when the thing was lawfull, *Isaac* was bounde to submit himselfe to his father euen vnto death. So *Christ* was obedient to his father in the most base and painfull thinge of all, for what burden more contemptible then the burden of our sinnes, and to be hanged on the crosse, mockt, and spitted on and buffeted? and what more painfull; then to vndergoe the curse and plague of God? yet if he his father would haue him suffer all this, he would not stand with him for such a matter but willingly submitted himselfe to the death of the crosse. So that if the thing be lawfull, though it be a thing of no credit and of much paine, yet if it be the fathers commandment, it is Gods commandment, the child must obey; and by how much the thing is more base and contemptible, and more hard and painfull; by so much he is a better childe and shall haue a greater reward, for in matters that be easie and pleasing, hee doth serue himselfe; now a good child should serue his father; for

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every christian childe must be his fathers seruant, but hee that is vndutifull and stubborne is a rebell against God. And as in other matters the parents are to be obeyed, so especially in marriage. As *Isaac* being a man of discretion of 40. yeares old, yet would not once goe about to take a wife for himselfe, but was content to stand at his fathers chosing. And *Iacob* would not dispose of himselfe in marriage till *Isaac* and *Rebecca* had consulted vpon the matter, and had directed him whether hee should, and among whom he should chose his wife. *Naomi* being but a daughter in law, yet would not be at her owne disposition, to take what husband liked her best, but was willing to be disposed by *Naomi* in matter of marriage especially. therefore children must giue this honour to their parents, to thinke their fathers wiser and better able, to make choyce themselves, and as in matters lesse weightie, so especially to take their counsell and be directed by them in this great matter that so neerely concerns their estate.

A second thing wherein children must obey their parents is in bearing their admonitions and corrections. As it is often said in the *proverbs*. *Despise not the correction of thy father nor contemne not the admonition of thy mother. Set not light by them, but weigh them and consider well of them in thine heart.* Nowe the childe is bound to obey his father, as in doing the thinges commanded, so in suffering his rebukes and chastisement. Because it is a dutie lying vpon the soule of the father and commanded vnto him from God; and secondly, because it is a testimonie of his fathers loue to him, for hee that spareth the rod hates the childe; but he that loues him corrects him betime. And then correction is a meanes of their saluation and keepes them from hell, for foolishnesse is bound to the heart of the childe, it is tyed there as with a corde or rather chayned; so that nothing will make a seperation but the rod of correction, that will part them, and he that is not corrected, is a foole and so shall continue still. Because then it is the fathers dutie, and a token of his loue and a meanes of the good of the childe, he must suffer it patiently and humbly, and

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not only so, but hee must see that hee profit by it, and make a good vse of it; for else he makes his father take much paines and vndergoe a great deale of greefe in vaine, and to no purpose; and therefore not profiting by correction is guiltie of contemning Gods ordinance. This serues for the reproofe of such children as are soure and angrie at the admonition or correction of their parents, that although they be sonde and light headed, and haue neither experience nor knowledge, yet thinke they can tell how to carrie themselves well enough; and scorne to bee admonished or told of a fault. but of such that is verified that the wise men saith, *a foole is wiser in his owne conceits then ten men that render a reason*. But for these parsons that pout and swell thus at an admonition, the best course that can be taken with the is, to beat out that pride by sharpe correction. For this makes them so audacious when wordes are giuen vnto them, because they haue not beene soundly and thoroughly corrected.

The third dutie of Children is thankfulnessse to their parents and consisteth especially in two things. First, in releuiing their parents, when they shall be in want; if the parent be blinde the child must be an eye vnto him; if he be lame he must be a staffe vnto him, if he stand in neede of any thing, the childe must to his power helpe, and succour him. And this dutie indeede the verie law of nature doth require, for the father hath paide for it before hand, and it is but a due debt; for when the child was borne naked without any friends and could not helpe himselfe nor put one morsell of meate into his owne mouth, nor hang a ragge on his own bodie to keepe him warme, who pittied him, who releiued him? were not the parents then in steede of all limmes vnto him: and had much care and feare for his sake, afore he came to this estate wherein he is now? were it not then a shamefull ingratitude in him? and were he not worse then a beast, if he would not haue care to recompence all these kindneses and to pay so due a debt? So the holy Ghost commands children. *To be like the storke*. Now the manner of the storke is this, that when the olde one is growne weake and cannot flye a broade for himselfe; the young storkes will helpe him

him, and the old storke fares as well, & is as largely prouided for by the trauaile of the young, as when he was in his full and perfect strength. So *Ioseph* dealt with *Iacob*, when *Iacob* was in want and his sonne had plentie; when his father sent money to buy corne the sonne would not take it but gaue him corne freely, and whereas fīue yeares of famine were behinde, he sent for him, and had great care to bring him thether, and hauing brought him thether, was so carefull to prouide for him, and to administer to him whatsoeuer hee had neede of, as that *Iacob* did neuer fare better and with more ease in all the time of greatest plentie, then he did, when the whole world, was affamished for want of bread. for before he sent to the market for it, and there he must buy it for his money, but now, that he was come to *Ioseph* in dearth, he needes not be at so great paines or cost, for it is sayd, *He did put meat into his mouth*; that is, he was a good tender hearted nurce to his father, and his fathers familie, and as carefull that nothing should be lacking to them as the mother for the childe, that will euen put her teat into the childs mouth. So *Ruth* though she was but *Naomies* daughter in law, yet now that *Naomies* yeares and strenght were; spent, shee being young tooke paines and trauelled for both; and when beside that which shee had gotten with her paine and labour *Boaz* being a mercifull man, gaue her some victuals, shee would not deuoure all her selfe, but euen spared it from her owne bellie for her mother; only shee tooke so much as was needfull to refresh her bodie, and to strengthen her in her trauaile, the rest shee reserued for her old mother in law, and knew well that it was better yong folkes should bee pinched, then their old parents lacke any thing. Therefore we see how God honoured her with the mariage of a Prince and great man in *Israell*, and gaue the sonne of God *Christ Iesus* to be borne of her seede.

This serues for the sharpe reproofe of the swinish, and vnnatural disposition of many vngratious children, that so long as the parents haue anie thing to giue, and something may be gotten by them, all that while they will be so kinde, and

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so louing, and there is such struing and catching, that well is he that can get the old one; but when their parents are drawne drie and they haue sucked all from him, and left nothing once, then he is neglected of all, then euerie day is an yeare till he be deade, then he is a burden and a clogge, and he must be eating and drinking, then he doth nothing but spende, he gets nothing; such foule and currish speaches shalbe hearde oft times from the mouthes of wicked and vnnaturall children. This is the fowleest dishonour that can be, not to releue and helpe the weake and distressed parents. As *Christ* saith, *Matt. 15. 6.* *such honour not their parents*, those that pretende by bestowing it an other way to bee freed from releuing their parents, theie doe not honour there parents. And for these churlish and beastly people let them looke for it, if God cast them not into hell before, their children shall make euen with them, and reuenge, and quitte there parents wronges to the full, by the like sauage dealing with them.

A second dutie of thankfulnessse is to pray for their parents. As in *Tim. 2.* He commands that *prayers be made for all in authoritie*, And if any must praye for those that be further of in common weale, much more for those that are nearer in the familie. Therefore this is a fault to bee greatly condemned in many, that can see their parents faults and speake of them too much, but cannot finde time to fall downe before God, and beseech him to heale their nature and helpe them out of their sinnes. Many haue liued a longe time with their parents yet cannot say that they sent vp an heartie prayer to heauen for their parents, so vnnaturall and vnthankfull be they.

The vse of all these duties to those whose parents are not aliue, is to looke that their sinnes be not aliue after their parents death. And therefore to examine themselues, whether they haue beene faultie in any of these things, and if they do repent for it, and desire pardon, else they be lyable to two plagues. First that their children should take their parents quarrell in hand, and requite their wicked dealing in what euer dutie they haue sayled,

sayled, and haue not repented of it. And secondly, that as honouring parents, brings a long and happie life; so their dishonouring their parents should make them haue a short life and miserable, or if a long life, yet full of Gods curses for their vnrepented sonne. Therefore let such as be now fatherlesse, marke themselves, and finding that their children are stubborne against them, and vnthankfull and rebellions euerie way, as many may see it openly and wofully, let call themselves backe, and see what kinde of children they were before, how they behaued themselves to their parents, whether they were not all together faultie in this point. If it be so, let them confesse that their owne sinnes haue found them out, and are turned open, let them acknowledge that God is iust, and hath giuen the same measure into their bosomes; their own euill is fallen vpon their owne heads, they digged a pit in their youth, and now in their age are fallen into it. And thus much of the duties of children.

Now follow the duties of parents to their children. For vnder the dutie of inferiour is comprehended also the dutie of the superiour. And as God would haue inferiours to giue honour, so he commaunds superiours to carrie themselves in that manner that they may deserue honour. And doth bind them as straightly as the inferiours.

Now the duties of parents, to their { tender yeares.
children are cyther in their { riper age.

The parents dutie to the children in their tender yeares and childhood, is first to instruct them in religion, to season them with the words of pietie, or by little and little to drop in the grounds of holinesse into them, euen so soone as they are able to speake and beginne to haue the least vse of vnderstanding. So *Proverb. Teach a childe in the trade of his youth, and he will remember it afterwards.* Where the holy ghost exhorting men to teach their young children meetes with an obiection. Alasse might one say, teach such little ones? what good will

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that doe we shall but loose our labour, for they cannot vnderstand it, nor conceiue the meaning of these things. The holy ghost answeres. Be it, that for the time he cannot vnderstand the sense, yet teach him the words and rearmes of goodnesse, and though while he continues a child, perhaps it seeme a fruitlesse thing; yet you shall see afterwards it will not be in vaine; for the crop of this seede, that was soone in the childhood, will appeare when he comes to age, though for a time it lay hidden, & then he wil remember these things, & that to good vse, which it seemed he got no good by when he was so yong, & wanting vnderstanding. Therefore let him haue the words taught him when he is able to heare and speake words, and after when he is of more discretion, he will conceiue & remember the sense too. And this dutie the holy ghost commaunds. *Ephes. 6. 4. Bring them up in instruction and feare of the Lord.* And this *Timothies* mother did put in practise.

For it is noted of her that she instructed *Timothie* in the scriptures from a child, and that was the cause he was so holy a man, she was a nurse to his soule as wel as to his bodie, and gaue him milke out of the breasts of the scripture, so soone as he had done sucking her owne breasts, so that as he waxed strong in naturall strength of naturall life, so he waxed strong in the knowledge of the life to come, and therefore he grew so excellent a man, and so worthy a preacher and member of the Church, because his mother fedde his soule as well as his bodie.

The second dutie of parents to their children in their yonger yeares, is to correct them, to giue them correction, which the holy ghost in the *Proverbs* commaunds often, and shewes the fruit of it: *Correct him and thou shalt saue his soule, chasten him, and he will giue thee pleasure.* In the latter, the rod of correction driues away folly, this is the onely meanes to make a diuorfe betwixt foolishnesse and his heart, which are so neerely wedded together. But in correction these rules must be obserued.

First, let it be seasonable and done in time, passe it not ouer

to long, but begin early enough. So *Salomon* saith : *Hee that loues him corrects him betime, and doth not omit it till it be to late, but takes the fittest opportunitie, when he may with most ease and fewest stripes doe most good.* For indeed a small twig, and a few blowes in time when he is yet a child, & not hardened in sinne, will doe more good, then many rods and abundance of stripes, afterwards if this season be let slip: for if the child be not mastered when he is young, he will master his parents when he growes elder. Therefore let them not get an head, for if they doe, they will prooue like an young colt that hath gotten an ill trick at the first, & he hath once cast his rider; he was marred in the beginning, and now you may sooner almost kill him, then breake him, and bring him in any good order againe.

Secondly, it must be done with great compassion and mercie, not in bitterness to ease ones selfe with the paine of the child, which is too barbarous crueltie. For in truth commonly, there is good cause why the father should be as much grieved or rather more then the child, because for the most part he doth but correct his owne sinnes in his sonne; for if the childe be curst and froward, is it not because he hath seene the parents brawling and contentious? if he lye, hath not his father giuen him a patterne of dissembling, and if he sweare being young, are not oathes too reese in the familie among elder folkes? if he rayle and speake euill, was not his parents dealing a president to him? Lightly, there be but few ill humors in the child, which he did not draw from the parents, and that ill sappe which doth appeare in the bud came first from the roote. Therefore in pittie, as smiting at themselves and their owne sinnes, they must giue chasticements to their children.

Thirdly, it must be done with prayer, that God will giue them wise hearts, to giue most due and seasonable correction, and their children also soft hearts, to receiue it with patience, and to their profit. Be it, that the child doe well deserue correction, yet to flie vpon him in a passion, this is too beastly a rage. for a cow will not rush vpon her calfe in furie, nor a sheepe will not deale so with her lambe, and indeed this doth but harden the

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the childes heart, and imbitter him, and make him more stubborn and feare, and mischieuous. Therefore that one may correct his child for some good end, it must be done with prayer, and so it shall be done also with great calmenesse and meekenes, and without mixture of wrath and passion. For if the word and Sacrament, be vnprofitable without Gods blessing, which why should he giue, if one thinke too much to aske it? much lesse may one looke for eyther blessing or profit by the rod, vnlesse he aske it of God. But being ioyned with prayer, because it is Gods ordinance, God will giue a blessing and it shall doe good.

A thirde dutie to be performed in infancie, (especially belongs vnto the mother, the former were common to both parents, but this is her speciall dutie) to nurse it. Not to throw it from her so soone as shee hath brought it into the world, but as God hath giuen her, as her wombe to beare, so breasts and milke to nourish her child; so let her be thankfull to God for the blessing, and vse them to that end that he gaue them. For this is so naturall, that euen the beasts will not omit it, the poorest and leanest beasts that is, yet will suckle her young ones her selfe, and will not be so vnnaturall, as to post them ouer to another. And this is noted of the good women in scripture that they did much reioyce in suckling their children with their owne breasts, as *Sarah* saith, *that now she shall giue sucke*, a thing that greatly gladdened her heart. And it is noted as a plague and punishment to haue a barren wombe and drie breasts, and therefore it is foule fault when God hath giuen a good blessing for one wilfully to turne into a curse. Those women therefore that haue failed in this dutie, must be humbled as hauing omitted a good duty, that god required at their hands, & those that haue done it, must do it still. For in the primitiue Church, when widows were to be chosen that should haue the sicke and weake seruants committed to their charge and tending, none were to be admitted to this office but those that had noursed their children themselves; though they were otherwise good women and *virtuous*, yet if they had not beene so mercifull to their children,

dren, there was a suspition left, that (howsoever God would change and alter their hearts) if they were vnnaturall to those, that were so neare to them, ye would be negligent to those that were further of them; and therefore they were not to be trusted with this office. So much for the duties which parents must performe to their children in their tender yeares. Now those follow which must be performed when they grow to more ripenes of yeares.

And these are first, To bring them vp in some profitable and lawfull calling, by which they may liue honestly and Christianly, and not be fruitles burdens of the earth, and clogs to their friends, drones that must liue on other mens sweat, and can do nothing themselues, but that they be trayned vp in some honest occasion, whereby they may be able to maintayne themselues, and doe some good to others. So *Adam* did, though he was rich enough, and had large possessions to leaue to his sonnes. For they had the whole world to be deuided amongst them, that was patrimonie sufficient, yea he would not let his sonnes spend their time idely, & liue like idle fellowes hauing nothing to doe, but brought vp the one in husbandrie, and the other in keeping sheepe, probable and lawfull vocations. The like is seene in *Isaac*, who was a great man, and of such great wealth, as that *Abimelech* the king confesseth he was greater and mightier then he. Notwithstanding all this greatnesse, *Jacobs* bringing vp was not in idlenesse and sloth, but he was exercised in husbandrie, and had verie good skill in handling carde, and had it not beene for this, what would he haue done when persecution came, when he was faine to leaue his fathers, if he had done nothing before, and could haue done nothing now, but eate and drinke and sleepe, who would haue giuen him intertainment, and where should he haue had maintenance on that price? but hauing beene trayned vp laboriously, and being a verie good shepheard, though he was gone from his father, yet he could take paines and get his liuing, so that euerie one would be willing to haue had him; and the place where he came was much the better for him. And *Jacob* himselfe
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till they begin to set vp and enrich themselves, by this crueltie and oppression of others. Therefore eyther let it be well gotten or it will doe them no good, for it carries the curse and plague of God, who will do more hurt then al the wealth can do good.

Secondly, for the vsing while one hath it, vse it well, be not a slaue and a drudge for his children, but let one enioy his portion, and take his part while he liues, and reioyce in Gods benefits with thankfulness and temperatenesse. For it is a soule fault that one should say: O, I haue many children, & what then? therefore, there is nothing but rauening and scraping: for God faith, that *a good man is mercifull and lendeth*, and his seed enioyeth the blessing: he is mercifull first to himselfe, for mercie begins at home, he will not be afraid to take a good meale, and enioy Gods benefits, because of his children, but is mercifull in an honest cherishing his owne bodie, and then he is mercifull to others also abroad, he will lend, and doe good to whom he can, and doing so, then his seed enioyeth the blessing, they fare the better for it.

For indeed those children are alwaies best provided for, whose parents beare this mind, that they had rather trust God with their children, then riches with their children; and make this their hope, when wee are dead, yet God is aliue. Indeepe if God were deade or should not looke to our children, though we were liuing, yet we might be afraid, and thinke they should be vndone; but so long as God liueth, vse the good meanes we can, and he will provide for the children of his seruants. Therefore one should neither withhold himselfe, from any works of mercy, nor nigardly and pinchingly restrayne himselfe of any necessarie thing, yea any comfortable delight for his childrens sake.

Lastly for disposing, let this be the first and maine rule, that those be vsed best, which are best, and those haue most goods giuen them, that haue more grace in their hearts. So *Jacob* had the blessing, though *Esau* was the first borne, and *Ioseph* had the double portion, though he was the youngest but one of twelue. For grace makes the younger to be the elder, and
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sinne makes the elder the younger; therefore he was indeede the right heyre; for euerie one of the former ten had stayned themselues with some foule and grosse sinne, which did put them out, and therefore they were iustly disinherited. So *Solomon* was not *Dauids* eldest sonne, but hee was the sonne of his age; yet he succeeded him in the kingdome, because the other were proud, and vndutifull, and there was no hope that they would doe any good in Church or common weale. This must be the first then, that grace haue the first place; vertue must make the heyre. Secôdly, the other also must haue their portiô proportionable; not one all, and all the rest neuer a whit, as is contrary to the cômôn practise, that the eldest must goe away with the whole, and the rest haue iust nothing, as though he only were a lawfull child, and the rest not legitimate; and hence growes much hurt and much heart burning, and emulation among brethren. Now God saith, *parents must lay vp for their children, not for one child only*. And others that if they haue no heyre male, but all daughters, the heritage must be put away from them and giuen to some other; and why so forsooth? because of the name sake, that the name might continue; but how know you that he shall continue to keepe vp your name, or how know you that he may not liue so, as that he shall be a blotte to your name and to your selfe, rather then a credit? why then should one for a foolish regarde of name, breake both Gods law, and the law of nature too? For God hath appointed, *Numbers. 27. That if there be no sonne the lande and heritage shall be deuided among the daughters*. And thus much for the duties both of parents and children. So much for the duties of parents and children.

Now followeth the duties of seruants and Maisters. First, for the duties of seruants. The first dutie is reuerence to their gouernour, and that is both inward and outward. The inwarde commanded in *Ephes. b. 5. Seruants be obedient with feare and trembling. 1. Peter. 2. 18: bee subiect to your Maisters with all feare. 1. Tim. 6. 1. let seruants count their Maisters worthy of all honour*. So that it is not enough for a seruant to performe all

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outward duties required at his hand, vnlesse he begin with this first dutie, to haue his master in an high account in his heart, and to carrie a reuerend estimation of him in his heart; he must account him worthe all honour. *Paule* in that place speakes to christian seruants which had vnbeleeuing and infidell Maisters; yet he would haue them count such worthy of all honour; not that their infidelitie did deserue to be honoured, but because they carried on them the authority of God, standing in Christs place, as his vicegerents in the familie. Because of Gods ordinance thereof, and his commandement laide vpon the seruant he must reuerence his maister though an infidell. So that euerie christian seruant must set his firme conclusion with himselfe; This is maister and gouernour that God hath appointed ouer me, and that stands in Gods roome to mee; therefore because of his place, and the charge layde on me by God, I will highly and reuerently esteeme of him.

Secondly, this reuerence must appeare in the outwarde behauiour and cariadge of the body. Else for one to pretende feare in the heart, and not declare it by the outward gestures, this is not sounde dealing, but hipocrisie and falshood. Therefore the inward account must shew it selfe in the bodie, and in the actions of the bodie. As first, in not aunswering againe, if they be at any time reprov'd, for any thing done amisse, they must not haue a gainesaying proude and vndutifull spirit, but in all good speches and submissiue cariadge, manifest their inward reuerence. But contrarie to this is the vnreuerent behauiour of most seruants, especially to poore men. if the maister be poore and meane, and of small account in the world, the seruants take themselves for his companions, and not as inferiours, they thinke themselves not bounde to shew any dutie of subiection vnto him; in standing bare, in bowing to him, and rising vp before him; where as indeed, the poore mans seruant is bounde to be as dutifull to him, as if he were a Prince; for Gods commandement respects not wealth, and the outward things, but only Gods ordinance.

Indeed if rich men did carrie the person of God vpon them,
and

and the poore the person of an Angell, or some meaner creature, then it were some thing; their commission hath all one seale, and their authoritie in both is the selfe same; and he that will seeme to reuerence a rich maister, and not a poore, is an hypocrite, and shewes himselfe to be led by some carnall respect, not by Gods commandement. And for one to deale vndutifully with his poore master, that beside the sinne is a double iniurie, for this is to add affliction to affliction. For if he be oppressed with contempt abroad, and be had in disgrace of others, the seruant by his dutifull and reuerent dealing shovld comfort and refresh him, and be a meanes to mitigate his griefe; but to dispise him at home, that is contemned of euery one abroad; this is to lay a greater burden vpon him, that all readie sinkes vnder it.

Therefore if seruants reuerence their maisters, they must not giue them frowarde speeches, but euen outwardly shewe their inward account, and the more base their maisters bee in the world, the greater reward shall they haue from God, and they shew the more truth and grace to be in their hearts. For to reuerence a rich man, that will not beare contempt, but will take him downe and crush him; this the veriest hipocrite may doe, euen for his owne peace. But here is sinceritie, here is truth of heart and vprightness, if when the master is poore and meane and of no reckoning in the world, then the seruant can reckon him worthie of honour, and serue him with reuerence and giue him his authoritie and full allowance in all good carriage, how euer others doe debase and contemne him.

A second thing outward, wherein inferiours and seruants must shew their reuerence to their masters, is in hauing a care of their names; & not blazing outward their infirmities. For this is a fault of many seruants, that being hired to doe faithfull seruice, they come as spies into the house, and to spie out infirmities in the family, and if they can but spie a fault and weakenesse in their gouernours, then out it must to the disgracing and defaming of the Maister, and to bring an euill report vpon him; this

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this proues, that there is not that due account and estimation, for it proceeds from a disloyall & irreuerend heart, when one cares not to speake ill of his gouernours. But as reuerence must breed a good and lowly gesture and good words to the master, so it must also bring forth good speeches of the maister, and a concealment so much as may be of his wants. And hauing these fruites, it is proued to be true and vpriight and not counterfeit and not dissembling.

The second dutie of seruants is to obey the Maister and Dame, for as they be but one flesh, so make but one gouernement. So the holy Ghost saith, *seruants obey your maisters in all thinges.*

That is to be vnderstood, that are lawfull; for if the master command, to lie, or sweare, or breake the Sabbath, that is not to be done; but in such case it is better to obey God then man. But in all indifferent and lawfull thinges the seruant is to submit himselfe and to obey. This obedience consists both in doing things commanded cheerefully, and willingly and faithfully, as also in suffering rebuke and correction, that shall bee laid vpon him, not only to yeeld to the commandement, but also to their chasticemen; and as to do the worke set vnto them, so if the gouernour should administer correction vnto them, to indure it with patience & meekenes, for the time of their seruice and continuance, and not to make a brawling and contention. 1. Peter. 2. 18. *Peter commands to feare the maister.* But what say you, if he be froward and churlish, yet reuerence him still; I, but hee corrects me vniustly; though he doe, beare it quietly, submit thy selfe, and by how much the lesse one hath deserved it, the more reward shal he haue from God, if with good and quiet heart he can be content to endure it, till God release him of it. for if one deserue sharpe correction, and be content to haue it, that is no thanks to him. when the theefe hath stolne and robd, and is condemned to die, then for him to be content that the rope be put about his necke, and he cast of the ladder, that is no thanks, for he is worthy of it, and hath deserved it, and he shall haue it whether he will or no, and euery man will

will put to his hand to helpe him to it, but if one haue done all good seruice with a good conscience, and discharge his dutie faithfully, and yet not being kindly dealt with all, but for kindnesse to receiue wrong, and for a reward stripes, then to subdue ones one pride, to tame and maister his flesh and in patience to recoinmend his cause to God; this is acceptable to God, this shewes a great measure of grace, and here the lesse reward the maister giues, God will giue more, and Christ will recompence his Maisters vkindnesse with kindnesse from himselfe.

But contrarie to this, is the dealing of such, that may be bidden to doe manie thinges, but will doe what they list; and then if they be rebuked, murmur, if corrected, straight seeke to reueng. This is a beastly and rude thinge, not to submitte himselfe to Gods yoke; And those parents which haue children abroad, and heare such thinges of them, let them looke to it be time, for certainly those that be stubborne abroad, let them get a little more strength and they will rebell at home; and he that will take the staffe by the end, when his Maister or Dame come to correct him, if the parents allow this, they shall haue their heart full of woe and greife, if euer themselues come to giue correction; and this is their excuse commonly; I deserue it not: But if nurture should not be giuen till most seruants confesse they deserue it, it should neuer be giuen; for as euery one is more damnably vilde, more cursedly wicked, and all together rooted in sinne; so he is more proud and frowarde, and will least yeeld himselfe to be faultie. But deserue it or not, euerie one hath deserued more at Gods hand, by some other sin, and that God should set him in such a place, and God doth deserue that we should suffer a little for his sake, that set his sonne to suffer so much for our sakes.

The third dutie of seruants, is faithfulnessse, as is commanded Tit. 2. 10. *That they shew all good faithfulnessse.* How is that? not pickers or stealers; that is not faithfulnessse. The seruant then must be faithfull in his Masters good, and as thriftie and diligent in doing the workes of his maisters familie, as if it were the

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worke of his owne owne family and for himselfe. Let him looke that no ill gotten goods cleaue to his hands, for this is a foule treacherie, when the maister giues him wages, and meat and drinke and things due and fit, to become a theefe and rob him; this is against the law of nature and of nations, to deceiue him, and become a foe to him that trusts one, and puts confidence in him. Therefore this serues to reprove such as will be priggish and filching and conuerting their masters goods to themselves. If either they looke for sounde peace and comfort to their conscience, they must make restitution of all such things. This is one thing then to retrain one, let him remember that how much soeuer he steales, so much he must restore; and the fifth part thereto, or if he keepe it, he keepes Gods curse with it, and a woe to his owne conscience. Therefore they sinne highly that care not what losse they bring to their maister if it be secret.

And also in an other kinde of vnfaithfulnesse is in riotous seruants, that can rid of no worke, but meat and drinke, to carowse and drinke healths, and drinke one an other vnder the table; let them alone they be men of prooffe, for such matters, but if it be to doe any thing of good seruice to the familie, that the master should be the better for it, yet can doe nothing. These be vnfaithfull; for an idle person is a companion with the waister, and such be theecues, for they doe not eat their owne bread, they liue theeuishly, for they liue out of a calling, they obey no law, nor haue any warrant from God to vse any of his creatures.

A fourth dutie in seruants, is to serue God in their calling. For admitte one doe all the former, that he reuerence his master in his heart, and neuer giue him an ill word or shew a froward gesture, neuer disobey him, nor be vnfaithfull nor idle, but so careful, that he would not rob his maister of the least matter in his greatest necessitie: yet all this will afford no comfort, vnlesse one haue done it for conscience, and hath serued God in it. This is the mayne dutie and pillar of the rest, that one doe it not principally because his master commands, but because
God

God commands, not because his Maisters eye is vpon him, but because Gods pure eyes behold him, either to punish him if he doe not his dutie, or to reward him if he doe it faithfully. This is the cheefe point at which seruants must ayme; Commandement. *Ephes. 6. 5. In singlenesse of your heart as vnto Christ.* And there is a reason why one must cheefly seeke to please God and not man, for if one doe so, this will follow, that one shall not doe it in eye seruice, that is this, when the Maister looks on to be so nimble and readie to doe as much as two or three; but no sooner the Maisters eye is turnd away, but all is giuen ouer and the time spent idle, and nothing is done, or if it be tis naughtily and negligently. But where this is not, that one chiefly respects God, his obedience can neuer be constant, it is but by fits and starts, and hangs vpon the masters eye; take away that and all is done. Secondly, if one serue not God, then he, is streight discouraged at vnkindnesse, heres no reward for ones paines, no respect had of ones labour; indeede if one serue his master only, he may truely say so of times, but if one serue God and do it in obedience to God, he cannot at anie time say, here is no consideration had of ones diligence; twere impious to say so, & to make God a lyar, & vnfaithfull. but there is sufficient consideration and reward if one serue God, for then if his master doe not recompence him, he whome he serueth will. As the example of *Iacob* shewes. He serue a coueteous maister one that made no conscience of his promise to a poore man, as this is alwaies the tricke of a couetous man, he cares not what promise he breake to a poore man. Yet *Iacob* made conscience of his dutie, and endured his couetousnesse for twentie yeares space, and serued him to with all his might, so that hee was pnight by heat in the day, by cold in the night, and if sleepe departed from his eyes, and if euer any thing were spoild by wilde beafts, he made it good; yet *Laban* all this while did nothing but seeke to eate him vp and to rauen all fro him that he could. Then God comes and tels him, that though *Laban* was thus churlish yet he could haue wages enough and because he serued God, God will pay him though man doe not, and so hee

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did and that throughly and fully; for by Gods owne hand and prouidence most of *Labans* best cattle were turned to *Jacob*, and so he grew far more welthy, & had a larger recôpence then euer he looked for. So that if on serue two maisters he shall commonly haue double wages. For God will incline the heart of his maisters to fauour him when he is faithfull, and himselfe also will fully reward him with abundant blessing in his soule and bodie and conscience and name and posteritie after him. For no man euer serued God in a calling, but hee may as well pray for Gods blessing and as surely looke for it, be the worke neuer so meane and base, that he goes about, as the minister when he preacheth or prayeth or administreth the sacrament or doth any worke of his calling.

The last dutie of seruants is to pray for their gouernours, and for good successe vpon their labours in their gouernours businesse. This is commanded. *1. Tim. 2.* Where it is commanded that not euery place of authoritie one is in, the inferiour should pray to God for him, if he be bad to conuert him, & be mercifull to him, if good, to strengthen him, and giue him continuance and increase of these graces. Likewise, when seruants goe about matters of weight concerning their maister, they must pray to God for direction and successe; as when *Abraham* trusted his seruant with a great matter, namely to fetch a wife for his sonne: he goes about with prayer to God to direct him; and giue him a good proceeding and euent; and where God had blessed him; he giues thanks to God and prayseth him. as hee would not trust his own strength but calls to God for assistance, so hauing obtained assistance he lets God haue the praise, and then when he was intreated to stay ten daies and might haue had all courteous and liberall intertainment, yet he would not, but tels them that seeth God had blessed him, and his maister expected his comming, they should not nowe hinder him, and nothing could containe him from his Maister that looked for him.

This confutes those that neuer pray God to giue a blessing to their gouernours, and to bestow grace vpon their masters,
and

and hence it iustly comes to passe, that they want many good things from their masters which they should haue, because they performe not all the duties of a good seruant, in that they call not vpon God for their master. And those are also reproued that will be desirous to be employed in their masters affaires, and to haue dealing in businesse committed to them, but they are so presumptuous in a carnall confidence of their owne abilitie; that they runne boystrously and rudely vpon matters, not entreating the helpe of the great God in things of great moment; and then it is iust that God should crosse them, because they take away that he neuer sanctified, and if they will not aske a blessing, is not it righteous that he should turne their wit into folly; and though they goe about it prudently, crosse and ouerturne all their policie, because they trust more in policie then in his blessing? The seruant therefore must craue Gods assistance, that he may vse good meanes, after a good manner, and with good successe. And an other vse heere is to be made of those which haue bene seruants, but now are not; this is their dutie, euen to goe backe and see, wherein they haue fayled in any of these things, and for that aske mercie at Gods hand and craue pardon, else they shall be lyable to these two euils.

First; that God may iustly plague them now for their former sinnes, and secondly, that as they failed in their dutie to their masters, so their seruants shall faile in dutie to them, whereas if one haue repented, he may looke and haue some hope that God in mercy will so order his seruants hearts, as that they shal not recompence his owne euill vnto him, because the blood of Christ hath washed it away. But such as will pilfer & deale wickedly with their masters, & not repent for it, and make some repentance, it is most iust from God, that they themselues should be spoyld and robd without any amends.

Thus much concerning the duties of seruants; the duties of the master follow. For as God binds the inferiour to his duty, so he requires that the superiour be carefull in his place and calling too. Now the masters duties consist in two maine points.

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Namely, in chosing them with wisdom and discretion, and in vsing them with a good conscience, a good wise choice and a christian and honest vse. Now for choosng the maine dutie and the chiefe thing to be regarded is, that they get such vnder their rooffe as be the seruants of God, such as haue grace and vertue in their harts, & carry a good conscience with them. This duty is confirmed by the example of *Dauid, Psal. 101.* where his example sets down a rule how euery one should order his family. He shewes that for wicked persons, teltales, proud persons, swaggerers, such as haue great looks & no grace, he would haue none of them for his seruants, but those that were religious vp-right, such should be his seruants. And there is good reason why one should be carefull to take none into his familie but Christians, for if they be not faithfull to God, as sure as God liues they will neuer be faithfull to their master. For all obedience and faithfulness flowes from the first table, & begins there, but if a man neglect his dutie where he hath more hands to tie him to it, he will be much more slacke where he hath fewer bands. Secondly, a wicked person is verie contagious, and will infect the children with his lewdnesse and euill behauiour; and indeed many can tell by experience, that the ill example, and the vilde perswasions of one vngodly, will doe more harme to the children, then all that many good seruants can do, will do them good. So that this is euen to bring a leproous person among the whole, and a contagious man among the sound. Thirdly, a wicked person doth bring Gods curse vpon the family, euen as a good seruant hath Gods blessing going with him as we see in *Ioseph*. So when an vngodly sinfull fellow hath the singring and dealing in a matter, the curse of God pursues and followes him, for so it is said: *The curse of God is vpon the house of the swearer, and vpon the house of the sheefe, not onely vpon his owne heart, but euen vpon the house and habitation, where such an one is kept and maintained and countenauced.* But shall I be plagued and punished for my seruants sinnes? yes and iustly too; for he that will relieue and retaine such an one, that he knowes is an enemy to God, must needs open his doores to the curse of God.

God. So that if one would not haue the curse of God to rest vpon his house, nor ~~unfaithfulness~~ in his seruants, nor his house poysoned with that leprosie, which, onely the blood of Christ can heale, let him take good aduice in chosing his seruants, and in planting his family.

And thus wisely men can deale for other matters, for he that purposeth to plant him a good orchard, will not runne to cuerie hedge and euerie groue, and all the bramble bushes he can see, and thence take him plants for his orchard; but if he hope for any benefit by his orchard, he will make prouision for the best grasses and sciences he can get, and those will he set in his orchard, and so he hopes it may hereafter turne him to good profit. But if one would say, why I hope, and I looke to haue as fruitfull and commodious an orchard as any man in the parish; but what doth he in the meane while, what course takes he in planting it, why heeres a bryer & there is a crabtree, and there a thorne; these be all the plants he lookes for, and hence he cuts all his sciences; why then it is plaine he doth but dissemble, he is not in good earnest. So for those that be sheepemasters and hope for commoditie that way, they will enquire and marke out of what ground, the sheepe they purpose to buy come, where they were bred, & if they were bred in a rotten ground, especially if they haue a rotten bleake too, he will not put them in his fold, nor let them come among the rest, least they should be all infected. Will one deale thus for his orchard; and for his sheepes, and should he not consider likewise in planting his family? When he takes a seruant into his fold, out of what pasture comes he? hath he beene brought vp in a rotten ground? In a place of disorder of riot, of swearing of breaking the Sabbath, and such like? and hath he a rotten bleake? will sweare, will he lye, will he speak filthily, doth he looke like a swaggerer, and like a ruffian? and will you venture on yet? then you are a foolish master, and loue neyther your selfe, nor your house, nor children, if you take such vnto them, that will eyther infect them if they be not verie good, or if they be, will vex and molest them.

Therefore

Therefore here many masters are to be reprov'd; that scorrie to be admonish'd of the minister, but God will find them out, that use more care by farre in planting their orchards, and cho- sing sheepe to breed, then they doe in planting their family and chosing out seruants. Such as may bring glorie to God, and profit to the Church, and be for their owne commoditie also. And yet this folly raignes in them too, that of all men they are the most readie, to complaine of ill seruants, and how neuer any was so troubled as they, with vntrustie seruants, that they must still be chaunging. As if one should say, neuer any man had so bad an orchard, why? what is the matter? you see others haue peares, and apples, and plums, and good fruits; and I come to raine, and find nothing but hips and hawes, and sloes. I pray you what did you plant there then? did not you set thornes and brambles? and can you looke for better com- moditie of such wares? Therefore euen thanke your selfe, and your owne folly, that could make no better a choice at the first; so for these masters; will they take seruants at all aduentures, and then erie out, they be not faithfull? let them blame them- selues then, that would not at the first see they were religious, afore they intertain'd them.

It is then a great and common fault amongst most masters, that haue no regard of grace and religion; but if he be such an one as will take a little wages, and please him in euerie thing, and serue his lust; take him; what euer he be, papist, atheist, swaggerer, theefe, drunkard, or anything, care not. That is the least part of their thought. But no man shall haue Gods blessing in his seruice, vlesse he will chuse such as will serue God.

The second point of the matters due is in v^{ing}, and that when they dwell together in part, in direction in matters of religion, recompence, matters of calling.

Therefore

For

For direction in matters of religion and Gods seruice, the master must looke that they come to the publike assemblies in due time, and that they tarrie it out, and sit in a conuenient place where they may heare & learne, and not in such by-corners and obscure odde places, where they spend their time in prating or scoffing or sleeping or such like. This is no good direction in the master, when he lets his seruants come into the Church to proclaime their owne shame and his disgrace. Therefore first he must deale with them plainly; you must serue God, if yee serue me, and be religious in Gods house if ye will haue any countenance in my house. Secondly, for the works and businesse of their calling, the masters direction is necessarie, and he must appoint the worke, and set euerie one his place and dutie which he must doe, else the house may be full of seruants, and full of confusion, and nothing be well done or in any good order. And this is commended in the vertuous woman, *Proverbs. 31.* that she giues her seruants their portion of meat and of worke; the master therefore that the house may be well ordered, must let euerie one know his place and calling, and his taske, that the weaker may haue the weaker worke, and the stronger the stronger. For the master must consider his worke and businesse that is to be done, and what his seruants can do, so that none of them may be oppressed, nor any be idle; for if eyther of these things come to passe, that his seruants be eyther ouerburthened or else may loyter, it is for want of good direction in the gouernour, the house might be enriched, euerie thing might be done in good order, and would fall out in their iust and due compasse, when euerie one were diligent in his place, and set to doe that thing to which he was most fit.

For want of this it comes to passe, that many foolish masters when they see things fall out amisse, and there is not that good order that should be, are readie to chafe and fret, and then they crie out, what disorder? And so they may wel enough indeed; for there is disorder and confusion, but where begins it? Is it not from the disordered gouernment and gouernour? because he performes not his dutie well, the others can doe no

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good. Like as if a foolish pilot at the sterne, should neuer giue anie direction to those in other offices about the ship, when, and what they should doe, he might sweate and toyle himselfe, but the ship might be dashed against euerie rocke, and sinke well enough, and all through his folly in want of good guiding. But if the master be diligent in his place to direct his seruants, and to appoint them what is to be done, then if he see any fault and negligence, he may and must let them heare of it. And if admonition will not doe, nor a rebuke serue the turne, then chastisement and correction must follow, for the rod is for the fooles backe. But alwaies in correction, these rules must be obserued.

First, that it be not in passion to ease ones selfe by the seruants paine, but with compassion to helpe him out of his sinne. Secondly, that it be ioyned with prayer, or else it is not instruction but reuenge. Thirdly, that for ordinarie, and lesser infirmities one take not notice of them, but let them slip: as in *Ecclesiast. 7. 23.* he saith: *Giue not thine heart to all the words that men speake, least thou heare thy seruant cursing thee, for oftentimes thine heart knoweth that thou also hast cursed others.* Salomon would not haue one haue too quicke an eare to marke and take notice of the ill speeches of his seruants, and he adds a good reason; be cause no man is so good, but his heart can tell him that he himselfe hath spoken as bad words against his gouernours and betters, so that sith he himselfe hath beene iniurious to his superiours, it should make him something to passe by the iniurie of his inferiours. Thus much for direction.

The next part of the masters dutie to the seruant that dwelleth with him, is in recompence, as he must be diligent in setting him to worke; and looke that he discharge the taske laid vpon him according to his strength; so there must be a recompence made first in wages, and that proportionable to the measure of their worke which they doe, and paid also in the time, appointed. The master must not put off his seruant from day to day, to make him groane and sigh to God, or else for need to thecve and steale from him. It is a verie dishonest thing in the
master

master not to pay his seruants due wages, and that in due season, keeping day and in good tearmes, and willingly and cheerfully. It is a most indigne and base thing, that the seruant should see such a greedie couetousnesse in him, as that he payes him with grudging, and so vnwillingly, that he must be constrained to beg for it, as if it were an almes. And thus he diminisheth his authoritie, and lessens his reuerence exceedingly, when they can perceiue that he doth wholly serue himselfe, and is willing enough to haue as much worke done as may be, but is verie loth to part with any wages.

A second matter of recompence is in the diet, and food of his seruants. While they be well and in good health, he must see that they haue wholsome & sufficient food, and that in due season, and conuenient time. For it is more then barbarous crueltie for one to ride his horse hard all day, and at night rayne him vp without meat, to repayre and sustaine his strength; and he were worse then a beast that would deale so with a beast, but much more to deale thus with a man that beares the image of God, and is redeemed with the blood of Christ Iesus as well as the master, to weare him out, and spend his bodie, and not allow him that nourishment, that may keepe his strength in repayre, is more then barbarous and sauage crueltie. Therefore while the seruant is in health, the master must see that he haue all things necessarie for health and sustenance, such for qualitie as it be wholsome, & so much for quantity as it be sufficiēt, that he be no way pinched or weakned. Then if the seruant be sicke, he must prouide to his power all good meanes for his health and recouerie, and for the good looking to him in time of his weakenes. And this is noted as a matter of commendation in the *Centurion*, that when his seruant was sick, he went to Christ and tooke the best way he could deuice for his helpe and ease. For the master in the sicknesse of his seruant is to looke to the hand of God that smiteth him, and therby to be humbled; for it is a chastisement laid vpon him that God by his owne hand immediately should turne those into a burthen and trouble to him, that he did hire for helpes and for his profit, and so ho-

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ped they should haue. Therefore he must submit himselfe to God, and as well in obedience to God, as in a pitifull hart to his distressed, be diligent both to pray to God for him, and to vse all lawfull and good meanes for his ease and succour. Thus men will deale with verie beasts; If it be an horse or ox, that when he was well, was verie seruiceable, and by it painefull trauell brought in much profit vnto the master, if he be diseased by some sore or sicknesse, he will let him haue rest and looke carefully to him, that he want nothing, and take the counsell of some one that is skilfull in such matters, for some drench or medecine that may helpe his horse or ox, & restore his health. Thus men will deale with a beast, but what master almost can be found, that doth not plainely proue, that he loues a beast more for his commoditie sake, then he doth a man for Gods sake? for he that will be content to be at cost and charges, and some trouble also with his diseased and sicke horse, his sicke seruant may lie and die, and he will neuer come at him, nor seeke any remedie for him, but rather encrease his paines by muttering and grudging, that he eates, and he drinks and doth nothing but spend, and burthen the familie. And when Gods hand hath restrained him from working, and not his owne negligence, and oftentimes when he gets his weakenesse by faithfull and painefull seruice done to him, then some are so cruelly and miserably coueteous, as that they will abate so much of their wages, as the time of their sicknesse comes to. And when he suffers paine and grieve enough by his sicknes, then he that should looke to healing of him, doth not onely neglect that, but also, gleanes from him, and robs him of his wages, which is a double sinne and iniurie. So much for the duetie of masters to their seruants that dwell with them.

Now when they part, the masters duty is to looke that he send not his seruant away emptie, but doe some thing for him according to the blessing of God vpon him by his seruants labour, & according to his owne abilitie; and looke how much longer time the seruant hath bene with him, and howe much more
faithfull

faithfull seruice he hath done to him, by so much more must he be franke and bountifull in respecting and beleeuing him. Contrarie to this is the dealing of those shifters, that must haue new seruants euerie year, for that either they be so bad themselues as none will stay with them longer then needes they must, or els they intertaine such vngodly persons into there familie, as it is not fit that they should tarrie long in any place. And those that take in such manner seruants as deserue noe recompence, because they imploy their labour about such things, as the familie hath no benefit by them, but are fit only to serue their Maisters lust, in vanitie and foolishnesse: for such it is iust that though they dwell manie yeares in a place they should haue no reward giuen them, because their labour hath brought no good to the familie, no bodie hath beene a geyner or bettered by it. but here was a great fault on both parts; for both the Master was a foole to giue harbour to such vnprofitable companions, and the seruant was a foole, to spende his time and paines about such base seruice as could be benefit to no bodie; and here it is iust that both should be loosers. But when one hath had a seruant that hath beene with him a longe time and done him faithfull seruice, so imploying his labour and spending both his daies and strength as that some profite and commoditie redownds to the familie; And the maisters estate hath beene better by his carefull diligence; now by continuance of time and by this profitable societie they had, the seruant should grow to be vnto him as a child, and he if he will seeme to be one of a good nature vpo so long experience of his faithfull and louing cariage, should put on the affection of father to him. For indeede nature shewes that it is a shame for one to put away his old seruant, that hath worne out his bodie in his seruice, without bestowing his liberalitie vpon him in some measure, according to his owne abilitie and his seruants labours. But it is the custome of most men now a dayes (so wretchedly couetous are they growne,) that they deale with their seruants as one would deale with an horse when he grows old and can doe nothing any longer, that may bring profit, e-

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uen pull his skinne ouer his eares and cast his bodie to the dogs; and thus brutish are vnnaturall men to their seruants oftentimes, toyle them while they can labour, consume their strength and spend them out, then age will come and the bones will growe weake, and the bodie waxe feeble and faint; one cannot be alwaies young and strong, and what then? Then turne them out of dores poore and helpelesse into the wide world, to shift for themselues as they can; and they must either beg, or steale, or sterue, and thus it comes to passe that manie become theeves and vagrant beggers, through the masters base niggardlinesse, that would not doe his dutie in bestowing some proportionable and competent releefe vpon them.

So much for their duties that bee further of from equalitie in the familie, as parents and childe, Masters and seruants.

Now those that are more equall are the husband and wife, whose duties are either common to both or more particuler to either of them. The common duties are these. First, they must loue one an other with a pure heart seruently. This dutie both husband and wife must performe naturally one to an other. Which that they may the better striue for, let vs consider of some excellent comodities, that will proceede from this loue and wich indeede will shew in their practise whether their bee this loue or not. First, this benefit will certainly ensue, where there is loue betweene man and wife, they will be chaste and true hearted, so farre as they loue one the other truely, they are garded from all strange lusts euen in heart, that they will not allowe any vnchaste desire, much lesse any vnchaste looke or action. For so in *Proverbs. 5. 19. 20. Delight in thy wife and reioyce in her loue, for why shouldest thou goe after strange women?* As if he had said, sure enough if thou doe not loue thy wife, thou wilt follow a whoare, or at the least art in daunger to doe it; but if thou loue thy wife, truely thou art strengthened against a stranger. And so may it be saide of the woman concerning her husband. For it is not the hauing of a wife that makes a man chaste, and keepe him from filthinesse, but the lo-
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uing of his wife that will keepe him; and so it is not the hauing of an husband, that makes a woman honest, and preferues her from adulterers, but it is the louing of her husband which will doe it. For many married men and women, liue filthilie and impurely; but if they did loue one an other they were safe from that fault. This then is one benefit, it is a most sure defence of ones chastitie to loue each other.

An other benefit that constant loue will bring is, that they shall be verie patient; abundance of loue breeds abundance of patience, for loue hopes all thinges and suffer all thinges. And loue is not prouoked, but where there is little loue, their is little bearing and little hoping, and there they be quickly prouoked; vpon euerie light and small defect or fault, they grow to chafing and brawles, and then who euer was troubled with such a husband or such a wife? Nay they might rather say who euer had such an vnloving and vnkind heart as I? for if there were that loue that should be, and in that measure that there is that loue, they would beare with patience and meakenesse such infirmities, and would not be so quickly prouoked nay not by greater matters. As the mother that in good earnest and without dissembling loues her little childe though it crie all night and be vnquiet and breake her sleepe and disquiet her verie much; yet shee will not sling it out of doores, nor lay it at further end of the house, furthest from her, but shee vseth it kindly and will doe what shee can to still it, and when it cries shee will sing, and in the morning they be as good friends as euer before, and shee feeds it, and tends it neuer a whit the lesse for all the nights trouble. One that were not acquainted, and knew not the loue of the mother would wonder; why? did it not disquiet your rest all night, and can you be so merrie with it now? Yes shee can, for shee loued it, and shee hath forgotten all that in the morning. And so indeed, could the husband and wife loue one an other with such a pure and christian loue, they would beare much, and endure much, and yet loue neuer a whit the lesse. For loue is all waies a brestplate against impatience.

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A third profit that springes from loue is, that loue edifies; and loue seekes not it owne thinges; therefore if they loue one an other, they will in all thinges seeke the good one of an other; and then if he see a fault in his wife he will tell her of it meekly and gently, and labour to bring her to amendment; & then if she see any fault of his part, shee will with all reuerence and humilitie admonish him of it. But on the contrarie, where there is not loue, they will regard their owne ease more then the saluation one of an other.

Then if the husband see his wife in any fault, he thinkes, indeede it is a sinne, but if I come to tell her of it, she will streight be in a passion and chafe, and so the wife; I confesse this sinne is dangerous to my husbands soule, but if I should goe about to admonish him, he is so heddie, that he would be bitter & furious against me presertly. But now here is a great want of loue in eyther partie. For what though your wife will be in a passion? he that loues his wife, would rather shee should be in passion against him for a litle time, then God with her for euer. And the wife that loues her husband would more willingly suffer her husbands anger and furie for a while for well doing, thē he should suffer Gods wrath eternally for ill doing. Whereas they not louing one an other, put it of with silēce & dare not speake.

A fourth fruit of loue is, that it armes one against iealousie, the poyson of all dutie; for loue will neither bee suspicious in matters of goods, nor iealous in matters of the bodie. For all iealousie and suspicion (I speake of euill iealousie and suspicion for if their be euident and apparant causes and reasons, then it is iust and no fault) but all ill iealousie & causlesse suspicion ariseth of one of these two points. First, either that one is or hath beene wicked himselte, and hauing beene faultie and naught himselte, he is readie to iudge others by himselte, and to measure all with his owne measure, or else from a doting affection, that one makes a God of this or that thing, & this is not true loue. So when the wife doats foolishly ypon her husband, and makes an idoll of him; then is shee quickly readie to be iealous, whereas a true and sound loue would worke the contrarie effect in her.

her. So for matters of goods, he that trusts in them will trust no bodie with them, but is alwaies suspicious and misdeameing, and will neither trust wife, nor seruants, nor children nor any, not because they would not deale faithfully enough, but because he makes that his God. And therefore is immoderately afraid to loose it; but where there is a pure and seruent loue, that will cut of all needlesse and misdeemings both in goods and bodie. This is the first dutie that is common both to husbände and wife.

The second followes, and that is faithfulnessse. That both bende their wits and all their endeouours, to the helpe each of other and to the common good of the familie. The husband must not follow his priuate pleasure and delight, nor the wife her owne ease & pride, but though by nature they could both be content to seeke themselves; Yet they must striue both to build vp the house, and to doe good one to an other and not hurt. Because they stand in the place of Christ to those that are committed vnto them both for their soules and bodies.

First then, the husband and wife must be faithfull in their bodies one to an other, else, they breake the couenant of God. For marriage is not a couenant of man, but a couenant of God; wherein the parties binde themselves to God and they be in recognisance in heauen, to keepe themselves pure and chaste one to an other. Then for other matters, there must be one purse and one heart, and hand for the good of the familie, and each of other. But now if the wife be wastfull and idle, then she like a foolish woman puls downe her house; And if the husband be an vthrif, and consume and spende that idly and vainely to serue his lust, or pride or anie sinne, that might helpe his wife and children, and be a meanes to make them liue plentifully and cheerefully, whereas now they are pinched with want and necessitie; this lauishng is a great vnfaithfulnessse, and comes accompanied with manie inconueniences. So much for the generall duties belonging both to husbände and wife. The particular follow. And first, the wife must feare her hus-

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band as is commanded in *Ephes. 5. 33. Let the wife see that shee feare her husband.* and *1. Peter. 3. 2.* The Apostle requires a conuersatio with feare. So that if euer the wife will be comfortable and profitable to the husband and doe anie good in the family, shee must haue a care of her heart, and looke that shee carrie an inwarde feare to her husbände; for the husband is the wifes head euen as Christ is the head of the Church, and euen as the Church must feare Christ Iesus, so must the women also feare their husbands; And this inward feare must be shewed by an outward meekenesse & lowlinesse in the speeches and cariadge to the husband. As in the place aboue named out of *Peter* he saith they must be attired *with a meeke and quiet spirit*; shee must not be passionate and frowarde to him either to anie of the familie in his sight, but should haue such a regard of his presence, as that should gouerne her tongue and countenance, so that it may not be offensiue or troublesome to him. And for her speeche, neither when they be kind and louing together must shee growe into grosse tearmes, nor if any late or offence come, rush into tart and sowre words, to ease her selfe vpon her husband whome shee should feare. Thus must shee imitate *Sarah* and good women as *Peter* saith, and in so doing shee shall proue her selfe a daughter of *Sarah* a true christian. but contrarily if she behaue her selfe rudely and vmannerly in her husbands sight to greiue him and offend him, shee faile in the first and maine dutie of a good wife, and so far shall surely come short of all the rest.

The second dutie of the wife is constant obedience and subiection. Now in what, and after what manner this obedience must be performed, the holy ghost doth declare. for in generall there is no woman almost so rude, but she will yeeld that shee must obey her husband; but in particular things there growes the question and in the manner of it there is the failing. Therefore the Apostle hath to put all out of doubt set downe both the matter and maner. *Ephes. 5. 24. As the Church is in subiection to Christ, so let the wife be to the husband in all things. For the thinges in which she must obey he sayes, in all things,*
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meaning in all lawfull thinges. for the comandement of the husband is as it were the stampe of God set vpon the thinge commanded, and if shee rebell against his comandement she rebels against God; the wife then must perswade her selfe that her husbands charge is Gods charg, and when he speakes God speaks, and therefore she must resolute to obey him in all things. Then for the manner he saith as the Church obeyes Christ. Now we know that the Church obeyes Christ willingly & cheerefully with a free heart, and though the thinges which Christ commands it be often times verie contrarie to nature, and no whitte at all delightfull to the flesh, yet the true Church will more set by the comandement of Christ then her owne pleasure, and haue a greater regard to please him then to serue the desires of the flesh. Therefore the wife must obey her husbände in all thinges cheerefully and willingly without gainesaying. These be the duties of a worthy woman, of a daughter of *Abraham* and a christian wife. Which so farre as shee is carefull to performe, so far as shee may looke that her husband should doe the dutie of a good husband vnto her, or if hee doe not, yet God will rewarde her liberally. For such a woman is much set by of God, and that not with an idle affection that no bodie can see, but with such a working loue as shall shew it selfe by good effect outwardly in plentiful blessings on her soule and bodie, if shee can frame for conscience sake to God, to yeelde a willing and free obedience to her husband in all lawfull thinges & that with a meeke & lowly carriage of her selfe proceeding from an holy feare and reuerence of him being in Gods steade.

Now follow the speciall duties of an husband, for hee hath not all these priuiledges for nothing, and those consist in two maine points.

In	{	Gouerning her wisely by	{	cohabitation, to dwell with her	{	maintainance employment.	First
		performing all due beneuolence		edification as a man of knowledge.			

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First for cohabitation. The first durie of the husband is to dwell with his wife, that seeth there is a neere and deare societie betwixt them, and of all the nearest; for she is to him as the Church vnto Christ, flesh of his flesh and bone of his bone; therefore he must be willing to haue his aboad to walke with her, and talke with her and let her haue all comfortable familiaritie with him: that shee may see, he delighteth in her companie and may well know, that of all others shee is his most welcome companion. And so in the law it was commanded that the first yeare anie one was married, he might dwell at home & reioyce with his wife for that whole yeare, what euer affaires of the common wealth or iarres were abroade, yet he was by Gods lawes freed, so that neither King nor captain might command his seruice from home, but he must dwell with his wife that shee might haue experience of his loue, and haue comfort by him, that by long continuance and societie, their hearts might be so neerely glewed as nothing might rend them a sunder. This confutes those foolish men indeede not worthie to carrie the names of husbands, that can take more delight in anie foolish riotous and vnthrifcie companie, & haue more pleasure in any foolish vaine and lewd exercises, then in the society of the louing and kind wife; that are neuer so merrie as when the wife is absent, and neuer dumpish and churlish but with her. So if that it may well be seene, that her companie is a burden and her presence a clogge vnto them, such as dwell with hawkes and hownds and drunkards and gamsters not with their wiues. These shall carrie the brande and name of fooles so long as they haue no more care to preuent so much ill, and doe so much good as if they had any godly wisdome or loue to their wiues they might. For what doe they but flyng theselues into danger & lay their wiues naked to *Satā*s tētation? yea & giue iust occasiō to the to think that they loue the not. O but we must haue our delights & follow our sports: & pray you why? might not the wis say, I must haue my delight too & haue part of recreation as well as parte of the trouble is mine, yet this would not be counted a good excuse for a woman to be ranging abroade,
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but they looke that she should accept their company and be willing to be with them, and why should not they then be as willing to dwell with them according to Gods commaundement? So that the husband must dwell with his wife, and neuer depart from her but vpon a lawfull and good calling: and then also so, as she may perceiue, he doth rend himself in twain, and carries but a part of himselfe, but still leaues his heart at home with his wife.

Secondly, Hee must dwell with her as a man of knowledge, and edifie her both by a good example, and also by good instructions.

For his example, first, he must carie himselfe so wisely, and so holily, as that he may see in him a patterne & image of grace and wisdom, he must be a glasse vnto her by looking into which, she may learne to attire her selfe in all holy wisdom. Therefore he must neither be froward, testie, or lumpish, for then he shall be hated, nor light, vaine, and foolish, for then he shall be dispised. He must not be base, mising, and nigardly, for then his base heart will breed a base estimation of him, neither must he be prodigall, lauish and vnthrifty, for then he shall so pinch himselfe with want and necessitie, as that he shall not be able to relieue and refresh his family, and then he deprives himselfe of his reuerence. For want of this wise and holy carriage it comes to passe, that many can speake much of the weakness of a woman, and make large discourses of the impotencie of that sexe, when indeed it is long of themselues, as if the head should lead the bodie among bryars and thornes, and dash it against euerie wall, and then complayne, what? was euer head ioyned to such a body, see how it smartes, & akes, and takes on. So many foolish men whē they should frame themselues so, as to draw their wiues to godlinesse and reuerence by their example, they by rude and absurd behauiour draw themselues into contempt, and put vndutifulnes vpon their wiues as it were perforce, and then are readie to complaine and exclaime of them, when they should rather crie out of their owne folly.

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Next the husband must edifie his wife by instruction, for so, 1. Cor. 14. 35. the Apostle saith, *If women will learne they must aske their husbands at home.* The husband then must be so well furnished with sound knowledge, as that he must be able to teach his wife, and sow the seed of Gods word in her conscience. And one speciall and chiefe part of wisdom in the husband, by which he must learne to frame his instruction, is to obserue those good things which he seeth in his wife, and to cherish them; for nothing is more forcible to encourage a woman in any good thing, then that she perceiue that her husband doth worke and approue those good things which are in her, as well as the faults to reprove them; and for want of this encouragement that men are continually chiding, and neuer goe about to nourish any good thing, it falls out that many women which by good vsage might be brought to goodnes, grow too distemperate in rage and passion. And as he must labour to encrease the good things that are in her, so also he must seeke to amend and cure those things that are faultie, wherein she doth amisse, & for ordinarie infirmities he must passe by them; onely pray to God for her. But if it be a thing that needeth phisicke, and must haue a medicine; a wise gouernour, will chuse his fittest time, and consider the nature and disposition of a wife; that if she be of a gentle spirit, he may vse gentle meanes which will then doe most good, but if she be of a more hard nature, rougher meanes must be vsed, and she must be dealt withall after a more round manner, but alwaies provided, that it neuer be done in passion and before others, but with a quiet and mercifull heart, that she may see that he seeketh her saluation and not disgrace; not to ease himselfe vpon her, but to conuert her soule. But if the husband be violent in company to reprove, of badde he shall make her worse, and more alienate her from him, because she seeth, that she hath a foole that is not a sauiour, but a destroyer. And for want of this diligent care in chosing time and place, and obseruing the nature of the partie, it comes to passe that rebukes which in themselves are good, and ought to be performed, do more hurt then good.

good, because he obserues not where he doth it, but reproues her before company, to which he should not disclose his and her shame. And then also most vnseasonably and vntimely, for when she is out of temper, and passion hath alreadie ouercome her, then he fals to administer his phisicke as it were vpon a full stomacke. Whereas he should patiently wait for a fit time, and not be so foolish as when she is gone, and anger hath ouerrulde her, then to looke that she should vpon a words warning returne and come againe into her right minde, & vpon the sudden reforme all that is amisse, for this is not wisdom but testimonie of his folly, rather thē of any true loue or discretion. But what? shall one let his wife go away so, & take her course? No, but he must at that instant speake to God for her, when she is not fit to be spoken to. And after when the coast is cleare, & all is quiet, then with a louing heart & good countenance, & yet with plaine and euident proofes and reproofes out of Gods word, he must shew her fault, that godly sorrow may bring her to repentance and amendment. And by these meanes he may gouerne well.

An other dutie of the husband is, in giuing her all honour and due beneuolence, which stands in two things. First, in giuing and allowing her all maintenance & needfull helpes both for necessitie, and also for honest and Christian recreation and delight, so farre, as his estate, and hers requireth, and their abilities doe afford, and he must doe this willingly, liberally, and freely, not tarrying till it be begged, nor gotten from him by importunate entreatie, as of one should wring it out of a *Nabal's* hand, like as if it were water out of a flint stone, for this is a great suspicion of want of loue. For loue is alwaies bountifull, and besides that it lessens the benefit by the one halfe, when it must be haled as it were by maine strength from him. Therefore he must consider, and before he be asked, prouide what he sees necessarie for her, and what may be after a Christian sort delightfull vnto her, & preuent her with the gift, euen as a father that loues his childe will not tarrie, till the child must come and beg & apparell or meat but he doth cast before hand how
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to helpe him, & vnrequested giues him things that be needfull; much more then must he doe thus to his wife, which is the one part of himselfe, and nearer, and should be dearer also vnto him then any other.

A Second dutie wherein his due beneuolence must shew it selfe, is in giuing her due employment, he must obserue and marke the gifts of wisdom and government, or what euer else God hath giuen her, that he may set them on worke and employ them. And hereby he shall shew his loue vnto her, and the confidence that he puts in her. For it is said of a good wife in the *Proverbs*. 31. *That the heart of her husband trusts in her.* And this is a meanes also to keepe her from discouragement and idleness, and besides it will turne to the great good and profit of the family. Which confutes the practise of many foolish husbands, that be busie bodies, and will haue all come through their hands; and there nothing goes well through any hand, because of this disordred confusion, as if the Pilot would both hold the sterne, and hoyst vp the sayle, and be vpon the hatches, and sit vpon the keele and labour at the pumpe, and od all himselfe, it must needs goe ill with the ship, and that is in continuall danger of sinking. But those gifts that God hath giuen the wife, the husband must see them employed, and then she shalbe a fellow-helper vnto him, and bring a blessing vpon the family by her labour.

And so much for the duties of husband and wife, which I doe not so speake as though is were in the power or nature of any man or woman to performe these duties; nay, by nature men be inclined to the contrarie. The wife is naturally disobedient and stubborne, prone to containe and dispise her husband, and he is prone to be wandring abroad, and take more delight in any ones company then his owne wiues, and if he be with her at any time, he is so destitute of all true sauing knowledge, as that he is readie alwaies to be eyther light or foolish, or else sowre and churlish, and to doe her hurt by his example and make her worse rather then better, and both of them are destitute of all true and spirituall loue one of the other. But God
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shewes these duties in his word, to the end that we seeing our sinnes and our weaknes, might bewaile our wants before God, and beseech him that requires these things at our hands, to worke these things in our hearts: and as he hath giuen vs these good commandments, & to giue vs grace to make our hearts good to keepe the commandments. And he that makes this vse of the law, he profits by the doctrine.

But if any be so blinde, and so vnacquainted with the wickednesse of his owne heart, as that he dreamie of some strength in himselfe, to doe these duties; it is certaine, he neuer did performe any of the in truth, nor shall euer till he do lament his wants with vnfained griefe before God, & desire him to make him obedient, as well to giue him a charge of obedience.

And thus much concerning the duties of priuate persons. As namely of parents and children, of masters and seruants, of husband and wife. The duties of publike persons follow.

Which are eyther in	{ Church as	{ Minister and
	{	{ People.
	{	{ Magistrate and
	{ Commonweale as	{ Subiect.

For the minister and people. It is euident that the minister is a father. It is plaine: 1. Cor. 4. *Where Paule, though you haue many teachers yet I haue begotten you vnto Christ.* And Paule calls *Timothie* and *Titus* his children, because as their naturall parents were instruments of God to beget them to a naturall life, so he was Gods instrument to beget him to a spirituall life.

Now the duties of the minister and people are eyther common or speciall.

The common duties which mutually belong to them both, are to pray one for another, and to giue thanks one for another. That the minister ought to pray for the people, the continual example and practise of *Paule* almost in all his Epistles doth declare, as to the *Philip. Coloss. Thess.* for whom (he writes) *that he giues thanks to God, and praieth day and night for their encrease*

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in all good graces. By *Pauls* example, then ministers must learne to pray to God in secret, for the flocke committed to their charge, that God would pardon all their sinnes, and heale their natures, and make his doctrine effectuell, to worke grace and saluation in their hearts. And then if God haue heard his prayer, and blessed his preaching to conuert the hearts of his people, & to saue their soules, he must not let this slip, but marke and obserue and returne thanks vnto God for it.

So *1. Sam. 12. 23.* The people being affrighted with Gods fearefull signe and seeing their sinnes, then they come vnto *Samuel* the prophet of God, (as commonly it is the practise of men in time of prosperitie to set light by the minister, and not to regard him at all, but in time of aduersitie where miserie pincheth, it is often seene, that men will send for him and be content to heare him and craue his direction) so in affliction they come to *Samuel*, and earnestly desired him to pray for them. Then his answer is, *God forbid that I should sinne against God, and cease praying for you:* shewing that it is a great sinne against God in the ministers if he be not frequent in prayer for his people. So that though the minister studie diligently, preach painefully, and walke religiously, in all good conscience; yet if he doe not pray to God, and beseech him earnestly to amend those faults that he sees in them, and to conuert their soules vnto him, and doe not also giue thanks when he perceiues any good thing wrought in them, and pray for the continuance and encrease of it, hee doth sinne against God, and faile in a speciall dutie that he owes to his charge. For all planting and watering is in vaine, vnlesse God giue the encrease. And how can he respect any blessing of God, vnlesse he doe both often and earnestly seeke for it, and render most heartie thanks for it as he findes it granted?

For the people, that it is their dutie to pray to God, and be thankfull for their minister it is plaine. *Heb. 13. 18.* where this commaundement is giuen: *Pray for vs, for we are assured that we haue a good conscience &c.* And *Paul* to *Philemon* saith: *That he hopes through their prayers to be given vnto the* and *2. Thes. 3. 1.*
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He wils them to pray for him that he may haue free passage, and that he may be deliuered from vnreasonable men. And to Timothie. 2. 1. he wils that prayers be made for all in authoritie, that as God hath set them ouer vs as gouernours, so he will gouerne their hearts, and order their proceedengs aright. This confutes those people, that a long time haue liued vnder a minstry, but all that space cannot say that they haue once offered vp a true and hartie prayer to God for their pastor, that he might be furnished with gifts for the faithfull discharge of so great and waightie an office, neuer spoken to God in his behalfe, to giue him a dore of vtterance to deliuer aright, and deuide the word of truth, to be with his meditations, and direct his tongue that he might to their consciences, and for their edifying. And againe if at anie time God haue powred downe more plentifull grace vpon their minister, that he hath beene better stird vp to teach them, and hath spoken with more power and zeale then ordinarie, more earnestly reprobuing their sinnes, and exhorting them to repentance; yet they take it but as an ordinarie thing, and let it passe without any notice, as though it were not any mercie of God to prepare the ministers mouth to speake to their conscience. And because they be thus slacke in desiring, and negligent in thanksgiuing for so great a fauour, God doth iustly depriue them of a great part of the blessing that haue carelesly omitted a great part of their dutie. So for the ministers of the word, many be there that can say they haue preached many sermons, and deliuered many doctrines and admonitions to their parisoners; giuen them many good exhortations. But who of many can say as *Ierome* did, *My soule shall weepe for you in secret*; if publike preaching will not preuaile, I will trie what priuate weeping can doe, and if I cannot mooue them by speaking to them to amend, I will mooue God with many teares in secret to conuert them. And thus much for the common duties of both. The particular follow.

And first of the people. The first thing that the people must performe to their minister, is to haue a tender and reuerent account of them. And this is commaunded 1. *Thess.* 5. 12. where

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the Apostle giues this in charge. *Now I beseech you brethren know them that labor among you, and that are ouer you in the Lord, and admonish you that you haue them in singuler loue for their works sake.* as if he said, I speake not this so much for the ministers sake; for whether ye loue him or account of him, or not, so long as God accounts and esteemes highly of him he is well; but I desire you euen for your own good, that for those faithfull men of God which labour amongst you, to whom God hath giuen the spirit of grace and admonition, and whom God hath set to watch ouer your soules, let not them be forgotten and neglected amongst you, but take knowledge of them and obserue them, and that for their works sake. For in truth they of all men deserue most to be regarded and accounted of, in regard of the profit that they bring, and the worke they performe, which howsoeuer it be not outward, and commonly brings no money to the purse; Yet it is inward, and brings peace vnto the soule. For vnto them is committed the word of reconciliation and life, and they are made disposers of the treasures of God, that bring comfort and reioycing to the heart. If then they be meanes to giue *Christ Iesus* vnto you, if they helpe you to heauen, if they purge the soule, and build you vp in grace, if they beat downe sinne, and ouerthrow the power of Satan in you, ought you not then to loue them, and that for their worke and your profits sake?

But many there be that make no such account of him, & why? Because they feele no such neede of him, they see no necessitie of his labour, but that they may well spare him, they can see no good he doth; and no wonder, they can see none to whom nothing is good, but that which serues their flesh. For as they account of him so they profit by him, and iust it is from God, that as they despise his minister, so he should them, and make them fruitlesse hearers of that word, which to better men wants not a most excellent fruit, according as Christ hath said: *He that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me.*

If they dispise God how can they reuerence the men of God? And hence it is that young vpstart boyes and girles, in many places are growne to that top of impudencie and shamelesse-nesse in sinning and standing for sinne, as that they dare set themselves against the minister of God, and oppose their life of purpose against his doctrine, and stand as stiffly for the dishonouring of God and the breach of the law of God, as he can stande for his law, whose life is nothing but a disgracing of their minister, that in publique and veiw of all the world they might gainsay that in practise which he taught publicquely; and euen in the heat of the sermon when the reproofe is yet fresh, and scarcely ended, then in the heat of their raging lust, to fall to the thinge that was forbidden by God, and by his minister reproued. But why comes foolish youth and boies to be thus impudent? But that they are animated by the froward example of elder persons. As those young children that mocked *Elisba* the Prophet, how could they speake so basely and contumeliously of the reuerende man of God, but that they heard such thinges at home by their gouernours, and must needs vtter them when they come abroad. But was not this their boldnesse met with? Did not God paye them home though they were but children? for two beares came out of the woode and slew 40. of them. For when they dare professe themselves to be aduersaries to the man of God and to the law of god, they must needs faile in euery other dutie, despising the person they must needs neglect the doctrine, and not reuerencing the preacher, they cannot take good by his preaching.

The minister of god then ought to be esteemed not according to his coats and wealth, which is the thing that foolish men doe only doat vpon, but according to the singular worke, and calling in which God hath sette him; and which he will haue respected.

The secoud dutie of the people is to obey the doctrine of the minister; else they be no faithfull keepers of the eight commandement, vnlesse they make conscience to yelde obedi-

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ence to the doctrine of their minister taught truly out of the word of God. This is commanded *Heb. 13. 17. Obey them that haue the oversight of you and submit your selues. &c.* He wils them to obey their ministers, namely in doctrine, and he addes the reason, because they watch for your soule, sith ye stand vpon their garde to defend your soules from distruction; therefore submit your selues, and obey not so much the men, as the doctrine and instruction deliuered out of Gods word in their calling. And secondly, if you doe not this, you shall be so farre from giuing ioy to the heart of your minister (which good people should doe) as that you shall peirce his soule with sorrow, and be a meanes to eate vp his heatt with; for what greater anguish can come to the ministers soule then this, that when he exhorts his people to holines they be vnholy, he teacheth them to be spiritually minded, and they be set altogether on the world, he shewes them that they must rule themselves and families after the law of God, and follow their owne lust. this of all afflictions doth most wound & breake the heart of a godly and faithfull minister, that in loue to his flocke preacheth Gods word sincerelie vnto them. I but would some say; what neede we care for his being agreed? Nay, this is it that many desire, and wish nothing more then that, they knew how to rexe the minister. But saith he, make not so light account of greuing the minister, for that is not profitable for you; he hath the sorrow of it, but you the losse, he is driven to runne ofner vnto God by your ill intreatie, and to seeke for the loue of god when men doe neglect them; but in the meane while, hee cannot with that spirit and courage pray to God for you, and so powerfully and cheerefully preach the word of God vnto you.

This confutes them that bragge of there good dealing with the minister, and thinkes they pay him all his dues as well as anie man, and takes it as a wrong that the minister esteemes not of them as well as he doth of anie. But doe they performe their dutie? and what dutie is it they performe? doe they obey the gospel which he preached and submit themselves to his doctrine

doctrine; this is the heart of durie, and where this is not, there is no dutie done worth thanks, least they they conuerted, they do not pay the minister his due; for a faithfull pastor and man of God regards not so much the tithes and lookes not to the fleece; he comes as Christ saith to *Peter* to bee a fisher of men, and if they will not be drawne out of their lusts and sinnes by his preaching, it is no dutie; for he that neglects obedience to the doctrine of the ministrie, is an ill sheepe and vngodly person, shew what kindnesse he will to the particular person of the minister.

The last dutie of the people to the minister is to performe maintainance vnto him both for his releefe and sustenance, as also for his defence against the wronges of ill deposed persons. For his releefe and sustenance that is commanded. *Galat. 6. 6. Let him that is taught in the words make him that hath taught him partaker of all his goods, bee not deceined God is not mocked &c.* Where willing them that are taught to prouide for the maintainance of the minister, he meetes with common corruption of men, that thinke all is gotten, that they can coulsen and deceiue the minister of; and therefore carnall men are neuer more wittie in anie thinge then in withholding his dues, but he saith be not deceiued. As if he had said, you thinke to deceiue an other, but indeed you overreach your selfe; your selues bee deceiued at the length; for though this cunning dealing may happilie be hiddē from men, and done so closely that it shall not bee knowne, yet GOD will not be thus mocked, hee sees and knowes mens fetches well enough, tis noe colouring with him that searcheth the hearts.

For if you deale thus wrongfully, make an account that as you sowed so you shall reape, such as your seede time was, such shall be your haruest, this your corrupt and vniust dealing shall get but a sortie reward, and such as shall bring but small comfort to your selues; and in another place the Apostle saith, *if they giue spritmall thinges, is it a great matter that they receiue carnall,* and those that serue at the altar liue by the altar. So that

it is the peoples dutie, freely and without grudging to helpe the minister with sufficient allowance for matters of this life.

Lastly, they must giue him maintenance against the wronges of bad men as it is noted of *Aquila* and *Priscilla* that they stood for *Paule*, and that was not a thing that hee alone was bound to be thankfull to them for, but in so doing they deserued thanks of the whole Church, which receiued good by his ministrie. And if this dutie were carefully performed, persecuters would not be so bolde and audacious to molest and trouble the ministers and faithfull men of God as they be. But it comes oft so to passe, that though the minister be in all things faithfull to his power, and beare such a loue vnto his people, as that he would part with his bloud to doe them good; yet let but some wilde person of a wicked and vngodly life, (as indeede the diuell neuer lackes such instruments, to vex Gods ministers,) let some but base limme of the diuell step forth to set him selfe against the minister and to persecute him, manie in the congregation will be readie to ioyne with him, and haue their hand in as deepe as any. But others of the better sort haue no courage to stand for him, and to defend his good cause; many thinke they doe not breake the fifth commandement, and yet know that God hath said, that *he that laboureth in doctrine is worthy of double honour*. Yet when will they speake well of the minister, when will they open their mouth in his defence? but are readie to say it was his indiscretion, hee was too hastie and vnaduised, he might haue kept himselfe quiet. and thus either because they be dastardly and dare not, or malicious and will not, almost none can be founde, that will stande in the maintenance of their faithfull minister, against the furie and malice of the Diuell and his limmes wicked persecutors.

But this is a most foule fault, for if any had a good friend to whom he were much beholding, and of whom he had receiued many benefites, no man almost is so cowardly and base minded, but if he heard one raile vpon him and abuse him, he would

would take courage to speake for him, and for his credite: but who almost can be found, of many in a parish, that can afford a good word for the Minister; nay, are not most of this minde, that if he be molested all is lost that falls beside. Thus much for the duties of the people; the Ministers particular duties followe.

The first is, to be a good example and patterne vnto them in loue, in faith, in patience and in euery good dutie, as *1. Tim. 4.12. Let no man despise thy youth.* I but, (might *Timothy* say,) can I keepe them from despising my youth? I cannot hinder it, yet, *Shew thy selfe an example to those that beleue.* This then is commanded as a dutie that gaines the Minister great recompence, and account in the heartes of his people, and keeps him from contempt, that the light of God shine forth in him, and they may see the graces of the holy Ghost in his conuersation. And therefore the Apostle sheweth how he must gouerne his seruants, and order his children and his whole household, els, if he lay loades of doctrine vpon others and do nothing him selfe, they may say, *Phisition heale thy self, and pull out the beame out of thine owne eye thou hypocrite:* & this will make all his preaching fruitles & vaine, for he that cannot gouerne himselfe & his owne family, how is it possible he should order his flocke aright? Therefore he must shew his first skill in gouerning him selfe and his familie, and those that be neere vnto him.

The next dutie of the Minister, is to preach the pure word of God in season, and out of season, to feed the flocke diligently and faithfully, to intend and take heede to such wholesome doctrine as may nourish the soules of his people, to deuide the word of trueth aright, to speak to the capacitie and conscience of his people, in all diligence & faithfulness, not making marchandise of the word and Gospel of Christ, that so his people may be prepared, as a fit and pure Virgin to marrie Christ, and so farre as he doth these things, that in doctrine and example he goe before his flocke, he may looke for dutie at their hand, or if they performe it not, yet he may say, *my reward is with God and my recompence with the most high.*

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Thus much for those superiours that haue authoritie in the Church and their inferiours. The superiours and inferiours in the Common wealth follow, and those are Magistrate and people.

The first duetie of the subiect, is inward and outward submission in heart to reuerence, and outwardly to obey the Magistrate as is commaunded. *Rom. 13. Let every soule be subiect to the highest powers.* He commaunds not onely a bodily subiection, which may be in the most rebellious persons that resist authoritie, and lie open to the curse of God for this sinne: but a submission inward of the soule, as vnto a sparke of Gods authoritie and an appointment, or if this inward be not first, the outward subiection will faile vpon euery light occasion. There must be an outward subiection also, in obeying their commaunds, so farre as they command lawfull things. As *Titus 3. 1. Put them in remembrance that they be subiect to all in authoritie, and obedient.* But if it so fall out that the Prince, or any inferiour Magistrate command things vnlawfull, against the commandement of God; then indeed one must with *Peter*, say, *It is better to obey God then man.* But yet so, as one be content without murmuring or resistance, to beare with euery punishment shall be layd vpon him, euen to death. As *Daniel*, when the king made a wicked Edict, would not yeelde vnto it, but yet he was content to yeelde to the punishment with patience, and neuer went about to gather a power in his owne defence against the king. And the three Children, would not preferre *Nebuchadnezzars* commandements before Gods, but yet they did not by rebellion seeke their owne deliuerance, but quietly gaue vp themselves to death, expecting helpe onely from God. So that if the Magistrates command be lawfull, the subiect must obey; but if he command an vnlawfull thing, he must not rebell, but suffer the punishment without murmuring, euen in heart: as *Eccle. 16. 20. Curse not the king, no not in thine heart, nor the rich in thy bed chamber, for the foules of the ayre shall discerne it.*

Though the king or any in authoritie vnder him doe thee wrong, yet allowe noe mischeuous and wicked thought against

gainst them, for if thou doe God will bring it to light. But if the king be vniust and wicked, then wee must pray to God to conuert him, as *Paule* commands *Tim.* that as our sinnes haue brought an ill gouernour ouer vs, so our prayers may remoue him, or better him. This the first dutie then, is subiection without gainsaying.

The second is to pay their due willingly and freely without grudging, as *Paule* speakes, *tribute to whome tribute, custome to whome custome*, and not euery paiments else are necessarie for the maintaynance of their state. partly that they may be able to repress rebels and enemies, and partly that hauing sufficient maintainance from the peoples cost, they may not be distracted, but may bend their whole indeuour to good gouernment and protection of the people.

The duties of the magistrate follow; for he hath his charge to, and much is required of him to whome much is giuen. First then, his dutie is to looke to godlinesse, that religion and pure worship of God be confirmed and maintained in his land, as *I. Tim. 2. 2.* *Paule* wills to pray for these in authoritie that we may liue a godly life under them. And now that which we must pray to God for. that they may doe, is their dutie to doe. First then a magistrate according to the authoritie of his place must haue a care of godlinesse, and looke that the pure worship of God be set vp, and all false and idolatrous worship suppressed. And thus did the godly and christian kinge in time before. As *Iosiah* and *Hezekiah*, and others whose first and eagest worke was to pull downe all idols, and to exhort and command their people to practise the pure and holy worshippe of GOD according to his worde; and where this is not done, the duties of the seconde Table must needes bee neglected.

The second dutie of the magistrate is to maintaine peace and quietnes, to prouide for the vniety and concord of their subiects, as in the same place of *Timothie*, that we may liue a godly peaceable and a quiet life. Nowe they may prouide for peace by pulling downe and repressing the wicked with their

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authoritie, as also by maintaining and defending the innocent and rewarding the good. for vnlesse the magistrate declare his strenght and shew his authoritie against sinners, they will be practising and stirring against Gods children, the Serpent will nibble at the Heele, darkenesse will hate light, and the dogs will be wurrrying the sheepe; the diuell drives them and needs they must be troublesome, as he their captaine is, for an ill conscience is seirce, and hauing not the peace of God to quiet them, they cannot be quiet. what way must be taken then? the Magistrate must make them quiet, by shewing them the edge of the sworde, he must hamper them, and let them see that if they be troublesome it shall be to their owne cost, they shall trouble themselues, and this will some thinge bridle them that good men may haue some reasonable peace by them.

The third dutie of Magistrates is to procure honestie, as in the same place of *Timothie* the Apostle speakes: Nowe this they must doe by remouing all lewd practises and persons and those things that are occasions to them, as stewes and houses of filthenesse, as houses of gamning, which are meanes to prouoke men to much lust and vnthriftinesse, contrarie to ciuill honestie, and good manners. These things the Magistrates must reforme so farre as his authoritie will stretch, or else hee is not faithfull in his place. And this was commended in *Asa* that hee putte the Sodomites out of the land.

An other point of honestie is to take order about the poore in a good honest sort. First, for rogues and runnagates that being strong and lustie, make begging and wandring their trade of life, that they be seuerely punished and set to worke.

That no maintenance or allowance be giuen vnto them, for as the Apostle saith, *He that will not worke, let him not eate.* And what more dishonest thing in a Christian commonwealth, then that such men should be permitted which pollute the ayre, and fill the land with sinne? making their whole life nothing else but a continuall practise of filchines, theft, and idlenes, sonnes of *Sodom*, that liue without a calling, without a magistracie, without

without a ministerie. That neyther glorifie God, nor serue the prince, nor profit the cōmonwealth, but are an vnspeakable burden to the earth, & blot to the state, as droanes liuing on other mens labours, and the sweat of other mens browes. These filthie persons, this cursed and vngodly offspring, and vnpromitable generation, this drosse of the land, refuse and of scouring of the world, must be purged away by the hand of the magistrate, in whom hand there is power, and to whom God hath for this entent committed the sword that they cut off or amend such rotten braunches. And this the excellent and worthe example of *Iob* sufficiently confirmes, who though he was abundant in mercie, and in all libertie to the poore and needie, whose necessitie nor idlenesse made them stand in need of his helpe, so that he was an eye to the blind, (as euery good magistrate especially, ought to be) and a foot to the lame &c. yet for these wicked persons, he so hated their sonnes, and so sharply punished their persons, as that they had rather flie to the wildernesse, and embrace the rockes, lye among the bushes, and eate the Iuniper rootes, then be seene in that place where *Iob* had any thing to doe, or come within the limits of his authoritie, yea so infamous where they growen, that men shouted at them as at a theefe, and they were almost quite banished from the company of men. And he giues this reason, they were villaines and the sonnes of villaines, more base and vilde, then the earth which they tread vpon; this sentence the holy Ghost giues of these yong and lustie roguing vagrants. But one might say be they not men, and beare Gods image? Nay saith he, they haue so defaced Gods Image, as that they be not to be compared to the dogs of my flocke; the dogs of the flocke doe good in defending the sheepe, but these are good for nothing but to dishonour God, and staine and defile the land with all filthinesse and whordome.

Therefore those whom God hath made the head and hands of the commonwealth, must ioine their endeauour together, to root out the race of vngodly and vilde persons. Which some time agoe was by wholesome and good lawes sounding well

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redressed among vs; but now through the negligence of the inferiour magistrates, and foolish pittie in not executing these lawes, they begin to reuiue afresh, and if the wiser care and diligence of magistrates in higher place be not, will take head again to the shame of them, & the hurt of the whole commonwealth. Therefore as they will haue a care to performe their owne duty, and wipe away their owne shame, and heale manifold euils of the commonwealth, and hinder manifold soule sinnes amongst men, and establish a chiefe point of honestie in and by their gouernment, they must sweepe away this filth of the earth, and so, that no allowance or maintenance be giuen vnto them; for the onely mercie to such is to helpe them out of their sinne by punishment, and a great note of friendship and loue to God and the commonwealth is to amend or cut of those that be professed enemies to both.

Secondly, for such as are impotent, and by reason eyther of age or weaknesse, or want of limmes cannot labour, or else if they haue strength and vse of it, cannot earne so much as to maintaine them and their family; they must be helped by the prouident care of the magistrate, and christian orders for that case, that they be not constrained to beg their bread; for it is a most dishonest and base thing, to see men stand whining at the doore like dogs for bread, and this corrupts their manners, and is contrarie to all good nature, and destroyes the seeds of any good disposition in them, festring the minde with idleness, and drawing a thicke skinne of impudence over their faces. Therefore to preuent these euils and hurts, the wise and mercifull diligence of the magistrate must take order for their timely and christian reliefe. And thus much for superiours with authoritie. The superiours without authoritie follow, and their inferiours and those are eyther

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The duties of those that are inferiour to others in gifts, is first to acknowledge it, and reuerence them for their gifts. If God bestowed vpon any one more godlinesse, more wisdom, more discretion or vnderstanding, though he haue no authoritie,

tie, yet he hath an excellencie & superiouritie aboue those which haue inuequall gifts; and this they must acknowledge to Gods glory, and reuerence him that God hath honoured. Else they clip the Lords coyn, and deface his image, if whom God hath graced with the spirit of wisdom and counsell, with grace and power ouer their affections, and such like; they by obscuring them, so farre as they can, hinder the glorie of God, and the good fruit that might come by them. They must then with reuerence be acknowledged. And thus the woman of Canaan that at first tested with Christ, at length perceiuing his giftes, acknowledged him to be a Prophet (for so farre onely she saw then,) and deales more reuerently with him. And *Nabuchadnezzar* seeing that *Daniel* was endued with wisdom and knowledge from God to expound dreams, more then he or any of his nobles; doth confesse this, and reuerence him for it. But contrary is their practise, which through enuy & pride, set themselves to depraue or to lessen other mens graces, & think no gifts worth looking after but their owne, and iudge all men fooles besides themselves. Yet they thinke it a dutie that other men should acknowledge their outward gifts, as wealth and such like, and reuerence them for it, as indeed they ought with a civil reuerence for peace sake, but no man is bound to thinke better of them for their wealth sake; and why then do not they themselves confesse the inward gifts bestowed vpon others which are much more excellent?

The second dutie of inferiours in gifts, is to make a good vse of the gifts that others haue beyond them, imitating the godlinesse and patience that they see in them, taking direction, and crauing counsell at his wisdom and vnderstanding, as to reuerence these graces in another, so to labour for them in themselves; as it were to light their candle at his, and to draw some few drops from his full bucket. Thus the woman of Canaan so soone as she perceiued Christ to be in other maner of person then she thought, she left of testing, and fell to aske him some questions of religion; that she might be the better for meeting with a prophet. And *Pharo* perceiuing *Iosephs* wisdom and

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prouident foresight, put him in such place where his good might procure the common good. And *Nabuchadnezar* seeing *Daniels* fittestnesse for an high place of office, preferred him where he might put his wisdom & other graces to the prooffe and practise. And this effect will manifest that one doth acknowledge and reuerence the gifts of others, else all shewe of accounting of them is but hypocriticall, and shall yeelde no comfort to the soule afterwards. This shames and reprooues them that one may speake many graue and godly speeches in their hearing, before they learne any piece of one to follow it, how manie examples of patience and holinesse and mortification may they see in a good man, and yet be neuer a whitte the better for it? God hath giuen so many graces for their good, and will they be better by none of them? that is a foule fault, and it shewes that in truth their is no true reuerence, for that which one esteemes and accounts of in another, he would bee very desirous, to be partaker of it himselfe.

Superiours in gifts, they must do this (for all duties in this commandement are mutual) they must turne their gifts to the best good of others, vse their wisdom to direct, their knowledge to instruct, their strength to beare burthens as the Apostle saith: *you that are strong*. What? we must not lay burthens vpon the weake to suppress them, but *beare the burthens of the weake*, to helpe them. Vnlesse therefore hee to whom God hath giuen more graces then ordinarie, doe vse that which he hath receiued to the glorie of him that gaue it, and to the good of mankind for which he gaue it, he is found an abuser of the Lords talents, which gaue them him; not that he should vaine gloriously set himselfe aboue others that want them, and so tread his inferiours vnder foot, or cruelly oppresse, or craftily circumuent and deceiue those of meaner capacitie then himselfe, but to the common good of the whole Church, and the further edification of the weaker; that as he hath receiued more, then so according to the number of his talents he might bring forth a greater encrease. But for one to grow proude, and set himselfe aboue others, that brings the curse of God vpon

on him, and is the next way to make him despised, and to loose his gifts which he can vse no better. As it is scene by wofull experience in a greater number, that God had furnished with many gifts both of bodie and minde, so that there was great hope that they should haue much set forth the glorie of God, and done much good to the Church of God. When they began once to lift vp themselues and seeke their owne vaine glorie more then Gods glorie, and so haue turned their gistes the wrong way, themselues haue growne in contempt, and those graces which they haue had, haue rotted away, and by little & little came to nothing. And iust it is with God that it should be so, for that man which will not honour God with his gifts God will see that he shall haue no honour, and better that they and their gifts should perish, then they should haue them to doe no good, but set vp themselues. Thus much for superiours and inferiours in gifts. These in age follow.

The dueties of younger persons to the ancient is to shew a reuerent opinion of them, and to shew all reuerent and submissiue behauiour vnto them, in respect that they carry vpon them as it were a print of Gods eternitie: which is commaunded, *Leuit. 19. 32.* to rise vp before the hoare head, and honour the person of the aged. *I am the Lord.* Where giuing this commaundement of honouring the aged, he meets with yong conceited heads by this reason, *I am the Lord,* to whom thou owest obedience, I will haue it thus, and in this respect it were the best way for thee to yeeld obedience. So *Isay. 3. 5.* It is noted as a curse of God and a plague that comes with the subuersion of the commonwealth, when such wofull confusion should take place, as that young boyes and children of no discretion or gouernment should presume against, and proud young youthes that haue no grace, nor any thing to commend them, that neuer did good, that none can say that the world is the better for them, it might haue done as well if they neuer had beene borne, that such proud absurd persons should grow to that extremitie of impudencie and shamelesnesse, as to presume against their betters, and preferre them-

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themselves before their elders. Which doth sharply also re-
prooue the custorable rudenesse of our youth that no whit
regard their elders; To shew any token of reuerence to them,
in rising before them, or vncouering, but go & vse such behai-
our with them as if it were with fellow, boyes, or playfellows.

The dutie of the elder persons is to giue a good example.
For a grey head is a glorie if it be found in the way of grace
if they be godly and holy, and shew a graue, wise, and graue
conuersation; then eyther younger persons shall giue them
their due reuerence, or if they doe not, the sinne lyes vpon
their owne heads, and they be blamelesse. So *Titus. 2. 2.*
The elder must be sober, honest, discreet, sound in the faith, in
loue, and patience, as their bodie decayes, so their soules must
encrease in all grauitie and sobernesse; and for their vnfound
limmes and weake, they must get a strong and sound fayth,
that by the long continuance of time, and often vse of the
meanes of saluation, they must get great soundnesse and power
of faith, which may worke abundantly in them by the fruits
of loue which alwaies accompanies true faith; and this loue
will make them patient, not froward, not pettish, not easie
to be offended, but full of long suffering, to be an example to
others of meeknesse.

But contrarie it is in those, whose sinnes of their youth
haue stayned them so deeply, and so filled their bodies, as there
is no grace to be seene in their olde age. Their words are
altogether vaine, and light, foolish, nothing fauouring of grace,
so that no man can in reuerence, eyther craue aduise from
them or be silent to heare such foolish and vsauerie talke, as
customably comes from them, and their conuersation full of
testinesse and vnadvised wrath, and bloated with miserable
and abiect couetousnesse and greedinesse, that they are al-
waies smelling earthward, and pursuing the world swiftly,
when they can scarce go vp and downe in the world. No grace
no wisdom, nor any vertue bewtifieth their grey haire, these
want, and that iustly their honour, because they haue the first
steppe olde age, but they want the vpshot and perfection to
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be found in the way of grace. And thus much for the duties of superiours and inferiours commaunded in this commandement.

The reason is next: *That thy daies may be long in the land which the Lord thy god giueth thee.*

This is taken from the good effect and commoditie that will follow to him that keepes this commandement. It shall be for his profit, he shall haue the benefit of it himselfe. So that hence we may learne this lesson, that the way to get a prosperous and long life, is to be obedient to parents and superiours, and to honour them. As in *Ephes. 6. 2.* He saith this is a commandement with promise, namely, with a speciall promise. For indeed this stirs vp the heart of the parent to pray to God for his children, that he would poure a blessing on them, and that not in word onely, but indeed, and in the desire of his soule, he will beg it earnestly at Gods hand, for so the wordes in the originall runne that they may prolong thy daies, namely, thy parents, when they shall haue occasion with a glad and ioyfull heart to thanke God for that comfort which they haue receiued by the obedience and dutifulnesse of their children; this brings with it a blessing of God vpon the soule and bodie of such a childe to prolong his life in all happinesse. But on the other side when the father and mother through the rebellion and obstinacie of a childe are driuen to sigh and mourne before God with a troubled soule, that hee that should haue bene one of the greatest comforts is one of the greatest griefes, and he that should haue built vp the house doth pluck it down; this brings a curse, and prouokes God to cut of his life vntimely, and his soule also (vlesse he repent) to his damnation. An example of this we haue in the *Rechabites*, the sonnes of *Ionadab. Ierem. 35. 19.* They did reuerence their parents so much, and had such a regard of him, as that when he seeing the excessive abuse of wine to drunkenesse, and the abuse of lands and houses to couetous greedinesse, commanded them to drink no wine nor build no houses, nor buy no land, which might seeme an hard commandement, abridging them of their pleasure and

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profit; yet in loue to their father, they kept it all their daies faithfully. Now God he comes vpon the Israelues, and condemnes them by the example of *Ionadabs* sonnes; shewing that he had beene a better father vnto them, then *Ionadab* had beene to his sonnes, and his commandements restrained them from no lawfull delight, but onely from sin that would damne the soules; yet they would not be so obedient to him as the *Rechabites* to their father. Therefore in the last place he comes to giue a reward to the *Rechabites*, and saith, that *Ionadab the sonne of Rechab shall neuer want a man to stand before me*. Such a good thing, and so acceptable is it vnto God, that children should submit themselves vnto their superiours. And so *Ioseph* hauing beene a good sonne to *Iacob*, *Iacob* prolonged his daies; for he prayed so heartily for him, that God could not denie. Alwaies when *Ioseph* came, then *Iacobs* mouth was full of blessings and he was so nimble to pray for him with his whole hart, as that he could haue powred out his soule in a prayer for him to haue done him good, and these did not goe into the ayre, and vanish fruitlessly, but tooke place, and God indeed blessed *Ioseph* in himselfe, & his posteritie abundantly. So that the best diet, and the best ayre that one can liue in, to make children haue a long and happie life is to be obedient to their parents. Therefore let children learne to be dutifull, and to serue their parents; as *Paule* saith, that *Timothie* did serue him as a sonne serueth his father, so that a good childe should be his fathers best seruant. This doing they shall bring Gods blessing vpo their soules and bodie, otherwise they shall haue a short life, and a miserable life, alwaies in bondage to some foule lust or other that shall play the tyrant ouer them, and reuenge their parents quarrell vpon them.

This serues also secondly to instruct parents that if they would haue it goe well with their children, they must not then so much labour to get great matters in the world for them, but to take them downe by time, to instruct them and nurture them in godlinesse, and to labour to bring obedience and pietie into their hearts; or els be they as greate as they will shall

shall bring a curse vpon them. As we see in *Dauid* sonnes whē he was negligent in bringing them vp in the feare of God, but let them haue their owne way, and could not find in his heart for so olifh fondnesse to correct them, we see how Gods curse pursues them; one commites incest, the other seeing *Dauid* would not punish so soule a sinne, & surps authoritie and he becomes his brothers iudge and executioner, and after also driues his father out of his kingdome and seekes his life, till he died a miserable death and a strange, Gods hand taking vengeance on his wickednesse. An other by treasonable practises came to death by his brother iustly. So all these came to a violent and fearefull end, why? because he would not reprove thē nor checke them as is noted. but for *Solomon*, his father instructed him & his mother instructed him, he was kept in, & not suffered to runne after vanitie so, and therefore we see what blessings befell to him, & what a curse ouertooke the rest. So *Eli* for foolish pittie grew so tender, that hee would not correct his children according as he ought, therefore miserie came vpon himselfe and both they died in a day. Therefore as parents may and must desire an happie and longe life for their children, so they must also vse the meanes to get it for them, by good nurture, and mastring them to make them know and doe their dutie. for better parents master them by correction, then God destroy thē in indignation; for if they be not staid at first, they will proceede from rebellion against parents, to rebels against magistrates, and then they will rebell against god also till he cut them off by distruction.

This serues also for the comfort of dutifull children who happily can see nothing but pouertie, and are destitute of all worldly meanes of helpe.

But let them not looke on the outside so much, turne to the inside a little; how haue they behaued themselves to their parents, how haue they dealt with them, what affections haue they carried toward them, what good haue they beene willing to doe for them, what obedience haue they shewed them? Make account then that God will blesse thē and succour thē,

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that they shall liue a long and happie life vpon the earth. And it is iust that their children also should reward the like to them, to coner their infirmities as *Noahs* children did, so that either God will not let them breake out, or else they shall hide them and not lay them open to their shame. But those that be now so rebellious as they be sicke of the father or mother, and desire the parents landes more then their life; Looke for it, a daye will come that they shall bee sicke of their children to

But here seemes an obiection to arise. We see it far otherwise oftentimes, vilde persons liue long and those that bee obedient die quickly. but to this we may answere, that the reprobate liues but to heape vp wrath against the day of wrath, and to make vp a greater measure of his sinnes, that God may make vp a greater measure of vengeance; so that the greatest promotion for reprobates were to dye so soone as they were borne; for the longer they liue the more sins they commit, and the more shalbe their torments. For the godly if God take them away sooner, it is to take them to a better place, that they may be taken from the euill to come. As the one good sonne of *Ierobam* died young, to the intent that hee might not be infected with the foule sinnes of his fathers house; if hee should haue beene longer among them, and also that he might not be afflicted with the sight of those fearefull indgements that were to fall vpon his fathers house. And this is no ill bargaine, to bee taken from earth to heauen, from the battaile to the victory, from man to God, and the companie of his Angels and Saints.

That the Lord thy God giueth thee.

In that he saith, God giues them this land; This we learne, that all good things are the gifts of God; as the people of god say in the *Psalm*, the sword and bowe did not bring them into the land of *Canaan* but the word of God, and his promise made to *Abraham* to giue that land to him and his seede for euer. So that God giues possessions and inheritances not wit nor nature. As *Deut. 2*. God saith he gaue the Edomites, Ammonites, and the Moabites their possession, and he did cast out greete giants,

giants, they thought it had beene their valure, but God saith it was his gift, for else they could not haue stood before those huge and wast gyants. And he saith they shall haue it still. So that God both puts and keepes men in possession. For he gaue them power, and then giants could not keepe them out. So in the *Psal.* *The earth is the Lords,* and he giues a reason, he hath made it, and founded it on the waters, all men in the world can make nothing and when is it made they haue no power to preserue it; because therefore God only can create and make these things he is the only true honour of them. And though he sometime put man in possession, yet he neuer puts himselfe out, but he will haue the disposing of all; No man hath the fee simple of his life, the best tenure is tenant at will, and if god call the soule, it must not take day with him.

Sith then the earth is the Lords, and he is the right owner of it, this vse we must make of it; thankfully to acknowledge whence wee receiue all these things that we enioy. And men will say why? Who is so simple but he knowes and confesseth that God giues him all things? In word it is true, almost none but will say so, yet indeede and in practise how many be there which denie it and say the contrarie? For where there is a true & heartie perswasion, that God doth freely bestow all things, and we haue them of his gift; These two things will alwaies followe. First, such a one so far as he is thus perswaded will neuer be proud, for he can say to himself, what hast thou that thou hast not receiued? and then he will be the more humble rather, when he knowes that he is more indebted to God, and hath a greater reckoning to giue; For all swelling proceedes from hence that a man thinkes that he is behoulding to no body but himselfe. Secondly, he that in truth of heart confesseth hee hath it from God, will vse that he hath to Gods glorie. Else if one will say. Why I know that, what neede you tell me that I haue my wealth frō God? I know it well enough. But how doe you vse it, to serue your owne lust; so that you thinke it nothing to bestow twentie pound vpon your filthie lust, but cannot afford a peece to a poore christian, to *Christ Iesw*, then you
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are a deepe dissembling hypocrite. For why doth God giue you so large wages but that you should doe him the better seruice? and why hath the steward his masters mony but to lay it out for his masters profit? else if a stewarde should say, I haue the keeping of an hundreth or two of pounds, but it is all my masters and not mine, but yet he will spende it frankly in gaming or riotousnesse, then he is either a dissembler and thinkes not that it is his masters though he say so, or else he is a theefe that will lauish his masters goods so vnthrifely. But in truth the ill vse of goods shewes, that most men in their hearts, say of their goods as the Atheists in the 12. *Psalm.* say of their tongues, *our tongues are ours and wee will speake*. And they say our wealth is ours and wee will doe with it what our lust.

But it is not yours, when did you purchase it of God, when paid you any price to him for it? Where was the bargain sealed? What is God shut vp within the clouds and cooped in heauen, that he hath nothing to doe with the earth? Nay, but time will come that they shall know to their greefe, that the earth is the Lords, though he for a while hath permitted the vse of it to the sonnes of men. Therefore let them learne to vse God as a landlord, & let not their lust be the master of the lords goods.

This serues also for the terror of those that abuse the good benefits of God to his dishonour. God will certainly turne the out. Or if he doe keepe them in, it shall be but as in a prison. They shall not haue the vse of these things by the vertue of the covenant, that they may say as it is heere said, the Lord thy God hath giuen thee these and these things; but thus they may say the Lord thine enemy hath permitted thee to haue these and these things. *Judas* could not say the lord my God hath giuen me this monie, But the Lord mine enemy hee permitted me to haue it. And so it is with all such as abuse Gods benefits they come not in mercie as blessings as fauours out of *Sin*, but they come as curses to harden the heart, to make them proud or couetous, and more strong to follow their lust.

Lastly

Lastly this serues for the comfort of Gods true children and faithfull seruants. That sith God giues all thinges, therefore surely they shall want nothing that is good for them; for hee himselfe saith, *it is not good to giue the chlidrens breade to dogges;* and shall we thinke then that he will doe it? Doth God feede the swine and will he starue his children? And therefore that which oftentimes they take as a discouragemēt, that vile Atheists prophane blasphemers, and filthie drunken swaggerers haue mony to spare and carrie a sway, when they be in miserie pinched with want and necessitie; This should be a great encouragement and strengthening to their faith. For be the dogs kept thus fatte and well liking, sure then the children though they haue not thinges superfluous to make them wanton, yet shall not be debard of thinges necessarie, to driue them into want. Therefore the Lord is our habitation, the Lord is food and apparell &c. And these thinges they haue by vertue of Gods couenāt & as testimonies of Gods loue & therefore though they be not altogether so large, yet a little thing that the righteous hath, is better then the troublesome abundāce of the wicked; for they may say, the Lord our God hath giuen vs these thinges. Therefore if God be true and iust, if he be the Lord of heauen and earth, if they cast themselues and their trust vpon him, hee will cast all thinges good and necessarie vpon them in the due and fitte time; or if they haue some outwarde wantes, they shall bee recompenced with inwarde and better comforts.

And thus much for the eight commandement, concerning the duties of all sortes of men in respect of their place superior or inferior. The sixt commandement followes.

Thou shalt not kill.

And this commandement respects the person of our neighbour, & commands to procure his wellfare & good safetie of his soule and bodie. It bids vs to loue our neighbour as our selfe and forbides all kinde of crueltie and wante of loue. The parts of it be.

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Forbidding

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{	Forbidding things	in	{	Omission to	{	Bodie
				commission		Soule
{		Commanding				



hat the thinges of omission be that are forbidden concerning the bodie it may appeare in *Math.* 15. Where Christ condemnes some as goates, limmes of the diuell, and firebrands of hell, because they gaue not meate to hungrie, and drinke to the thirstie, and clothed not the naked and visited not the sicke and imprisoned, and such like. So that the omitting of these duties of mercie, is an inditement stronge enough to bring such persons to hell. And *Luke.* 16. In the parable of *Lazarus* and *Dines*. *Dines* is condemned for want of mercie, that hee had enough to bestow on pride and vanitie and pompe to set out himselfe, but nothing to giue to his poore and comfortlesse brother, sheweing the doome of all such wretched persons; such as *Iohn* saith, which haue this worlds goods, and yet let their Godly brethren want, shutting vp the bowels of compassion fro doing good; the charge of crueltie and want of mercy, lyes heauie vpon such, for he that turnes his care from the crie of the poore shall crie himselfe and not be heard. An other thing of omission is when he neglects to pay the due wages and recompence for the worke of any poore man. For if it be a miserable sinne not to doe good freely where neede requires, it is much more abominable and damnable not to giue a due debt and reward of the worke.

So *Dent.* 24. 14. *Thou shalt not oppresse an hired seruant, thou shalt giue him his wages for his day, nor shall the sunne goe downe vpon it.* This is condemned as an vniust and vnmercifull thing, that when one hath hired a seruant or any to doe his worke, when the worke is done, he should either giue him no wages,

wages, or else giue it him in conuenient and due time, but hee must seeke for it, when he should haue vse of it, for his releife, and God saith there if such a one be pinched with necessitie and crie vnto God, God will heare and reueng his wrong. And *Iob* to proue himselfe no hypocrite, vseth an imprecation concerning this sinne in *chapter. 31.* that if he haue eaten the fruite of his land without siluer, and hath not paid the wages to him that telled it and brought in his haruest, or if the furrowes of his land haue cried together against him, then let his ground be accursed, as indeede he had beene an accursed person and broken this commandement in an high degree. And if he had done so, the verie earth would haue cried, the furrowes would haue made a complaint against. For two sinnes there be in the second table that makes the land crie to God, that he can haue as it were no rest till he take vengeance, the one Sodomie, and the other oppression and crueltie against this commandement. As afore in *Deutrimonie* and in *Iames* he saith, *Howle you rich men*, and why? what miserie is neere? why the crie of the poore oppressed by you, is come vp in the eares of the Lord; When one gets his good so ill, and enricheth himselfe by withoulding other mens dues, though the man should be silent and say nothing; yet his necessitie, his bellie and his backe, would make an hideous outcrie before God til he had executed his vengeance. And for sinning in this branch of this commandement *Iehoiachin* was Blamed *Ierem. 22. 13. to 20. vers.* Which is so much the rather to be noted, because most men thinke that the differences of persons may make some excuse for their sinne, but it is not so. For if any might vse the labour of an other without recompence, then might the King who is the soueraigne Lord of all; yet he being a King is reproued by God for this, it is said he built his house without equitie: how is that proued? he vseth his neighbour without wages and giues him not for his worke and for this cause and his filthy couetousnesse, God would not vouchsafe him the commo honour of men, to be couered with earth whē he was dead, but he should be buried as an asse, his skinne puld ouer his

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carcs, stript of all hee had, and then dragd without the Citie, throwne out that his carcas might be food for beasts & birds and what was his crime? why this, he did not reward the poore but serued himsefve vpon them. And this commandement is broken in omission of things pertaining to the bodie as in not doing workes of inercie, and in not paying wages and dues to those to whom they are due.

The omission of the dutie to the soule is either of superiours or inferiours. Of superiours as first and cheifly of the minister, if he doe not preach and admonish his people plainly and fathfully, he is guiltie of murdering & distroying their soules. As in *Ezek. 32. If hee tell not the people of their sinnes they shall die in them, but the blood shall be required at his hands*, and if hee doe tell them though they amend not he is free as *Paule* saith, *I am innocent of the bloude of you*, and why? *because I haue tolde you all the counsell of God and kept nothing backe*. And for other gouernours also as the parents and masters of families, for euerie man is a bishop in his owne familie. For so he saith in *Deut. Thou O Israell shalt teach these things vnto thy children thou shalt talke of them &c.* Those then that haue no care to teach their children and seruants to know God, or to come to the word of God, wherby they may be sanctified and brought to saluation, such embrue their hands with the blood of their soules, and are guiltie of crueltie, because through their negligence they let those that are committed to their charge to run headlong into their owne destruction. Such are those against whose soule this charge shall lye harde at the day of the Lord; That neuer so much as will their inferiours to come to heare Gods worde and to such exercises, as may encrease their knowledge, but rather permitte, yea encourage them to breake the Lords sabboth and spend it in foolish and wicked exercises either at hōe or else abroad to gad to other towns to commit sinne.

Inferiours also when they will not take instruction, omit that dutie that should saue their soules. As in the bodie that seruant that will not eate food when it is allowed him is a murderer

therer of his bodie; so he that when he is taught and admonished, and casts it of, his blood shall be required at his owne hand, and God will proceede against him as against a wicked person and cruell, that hath done no good to his owne soule. So much for things of omission.

Things of commission here forbidden, are eyther	{ Inward as Outward in	{ Rash anger. Enuie. Gesture Word Deede to	{ Hurting only Or Killing also of	{ Another. Ones selfe

The first thing of commission that is forbidden heere is inward, and that is hastie and vnaduised anger, rash wrath and vniust, as *Math. 5. 22. Who euer (saith Christ) is angrie with his brother vnadvisedly, is culpable of iudgement.* Guiltie of vengeance and wrath of God. Now not all anger but inconsiderate and hastie anger doth offend in this place. Now that is vnaduised and sinfull anger which eyther hindreth one from doing good to the person with whom he is angrie, by praying for him, or kinde admonishing him, or else when it is conceived without sufficient cause, or exceeding eyther in the time or the measure. As *Paule, Let not the Sunne goe downe upon your wrath, nor giue place to the diuell.* That which was for the sūdaine and present passion is naturall, but if it lie soking and lingring, and sinke in deeper into the heart, it growes then to be diuelish; and so if ones anger be about that, that the qualitie of the fault requires, this is rash and comes not through the folly of the partie with whom he is angrie, but through his folly that is angrie. Therefore we must looke that we be neuer angrie without a iust cause. And then that we proportion our anger to the sinne committed against God, not to the iniurie done to vs; for that proceeds from pride, and is no better then reuenge, and therefore must more be grieved at

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things breaking the first then the second table, and alwaies that that doth most displease God, and is most odious to him must doe the like to vs. And yet let not the sunne goe downe vpon it neither, but let it quicken vs to prayer for the person, and with a zeale of Gods glorie. Now the meanes to keepe vs from this foolish passion of rash anger are these; first, often to meditate vpon our owne sinne and vilenesse. As *Titus* 3. 2. he saith, *Shew all meekenesse to all men.* I but might some say, I am of a verie cholericke and hot nature, that I cannot but be angrie with them. But you your selfe were in times past disobedient. As if he had said, thinke of this a little, and consider how bad your selfe both haue beene, and are still, and that wil coole your choler and make you more meeke to others that offend, so that he that ofteneft remembers his own sinne will be most patient to an other, and none are more eager and passionate against the slips of others, then those that are most slacke and negligent to examine their owne great finnes. So that could we consider our owne finnes how rebellious we haue beene against God, & how often iniurious to men, this would make vs more quiet and to take more deliberation, before we were so much offended, it would assuage the laying and take away the edge of our rash anger against the weaknesles of others.

Secondly, labour to get wisdome, alwaies and in euerie thing to behold gods prouidence, and to see his hand ruling euerie thing, and to perswade our selues that all things come to passe by his purpose and direction, and then we shall not so soone fret against men as *David*, when *Shemei* rayled vpon him and he looked to God and did not fixe his eyes downewarde onely to *Shemei*; it was so farre from distempering him, and overheating him that it quickned him to prayer, and made him so much the more humble and earnest before God. For he saw then (and so may wee) that though it be vniust in man, yet it is iust with God, and though we haue not deserued it of men and they wrong vs, yet we haue deserued it at Gods hands, and more to he doeth vs no wrong at all.

Thirdly, auoid the occasions that will prouoke vs to it; as
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men will keepe gunpowder and tow, or such drie stufte from the fire: so let vs be as wise to preferue our soules from those sparkes that would fire it with anger, as; for the companie of froward persons, whose words and vngracious dealing will much moue one to passion and anger from gaming and drunkenesse that make men light and readie to take vpon light occasion as the drunkard saith, they haue stricken me, but I will to it againe.

Fourthly, It is good to marke and obserue those that be stirrd vp with passionate anger, see their countenance, how vnseemely and misfigured it is, and how rude their actions, how absurd their words, how base and contemptible all their behaniour is, and the light of this in an other will be some meanes to make one loath it himselfe.

Lastly, consider what testimonie the word of God giues of this fiercenenesse and angrie raging mood, and of froward and vnquiet persons. *Anger rests in the bosome of fooles.* Euerie time that one giues place to this vnruely passiō, he makes an open proclamation to all that be by of his owne folly, so much furie, so much folly, the more chafing, the lesse wisdom, hee that cannot rule himselfe, but must breake out to his owne shame vpon euerie small and light occasion; testifies to all that stand by, that he hath no true knowledge of God, no knowledge of himselfe, no sound discretiō, or settled order in his heart. Let men excuse it how they will, it is their nature & you must giue them leaue, then you must giue vs leaue to giue credit to Gods word; if it be your nature, it is a foolish nature, and a proud nature, and if you ouercome not this nature, you shall neuer be but a foole in Gods account. Oh but you must beare with vs, and not thinke so hardly of vs for our infirmities; well, sometimes men may put vp their raging without words; and beare their stormes with silence, but it cannot be but such a man shall carrie the brand of a foole, and in his heart he that sees him, cannot but beare this opinion that he is a man without wisdom.

He cannot reuerence him in his heart, he cannot but yeelde that

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that the saying of the holy Ghost is true, that a *foele* in a day is *knowne by his wrath*, You can hardly find a fooles heart without some coales of fretting and anger. And these be the means to kepe one from this first inward breach of this commandement; *Viz.* carnall, fleshly and sensuall anger, that comes from the diuell, hardens our brothers heart more, and hinders our selues from doing the good that else we might.

The second breach of this sort is enuie, a bitter affection for the preheminence of an other about our selfe, an hatred of our brother for something that he hath, which we would haue but cannot. Thus the diuell was a murderer from the beginning, in that he carried such an enuie to our first parents, by reason of their good estate, as he neuer rested till he brought them to as bad case almost as himselfe. Thus also *Caine* brued enuie so long in his heart, till he practised the slaughter of his brother, with his hands. For he carried such a malice to him in his heart, that he could not afford him a good word or countenance; but what was the matter? why his brother was liked of God, and better accepted then he, but what fault had he done? This was all, God loued him better, and well he was worthie, for he was more holy and vpriight, but indeede a proud heart thinkes all is lost that comes not to him selfe. So *Iosephs* brethren, they carried a dogged affection against him, and gaue him all churlish lookes, words, and entreatie. And how had *Ioseph* offended them? what wrong had he done? what euill had he spoke or practised? surely none. But he behaued himselfe so well and honestly, that his father did esteeme of him, and loue him better then any of them. And therefore they take it in high scorne, that any should be preferred before them in their fathers fauour. But he had deserued it; that is all one, they cannot endure that their father should loue any better then them, and therefore they will make him away, he shall not liue.

Now how wicked a sinne this is, it appears if we consider of the causes of the same, and the effect. The causes are pride, and abondance of selfeloue, but exceeding want of true loue; for loue enuies not, but selfeloue and pride would haue all them

themselves, and they thinke that they are wronged if another haue any thing more then themselves. Then the effect that it brings after it is murther, if it be possible as in the former examples; and the Pharises who when they began to beare a grudge against Christ, because he had better gifts and more account among the people then themselves, and then were not well till they had nayled him to the crosse. This man also is a twofold murtherer, and kils after a double sort. For first he hates his brother whom he ought to loue so much the more; for as God doth giue more graces to euerie one, and so shewes his loue more vnto him, so is it our duetie both to be contented with Gods dealings, as also to shew our loue and kindeaffe the more, because God shewes his, but now hates him for this cause, and he that hates his brother in his heart, is a man-slayer.

Secondly, he is a murtherer of himselfe to, for enuie is the rotting of the bones, he eates vp his owne heart, and impaires his owne strength. And therefore as the glutton and drunkard is a murtherer, because he weakens himselfe, and hurts his bodie by excessse, so be these also that by this cursed affection drie vp their owne blood, and consume their owne bodie. So *Caine* set his crueltie on worke, first in his owne bodie, and was vnnaturall against himselfe, and after against his brother; first by grudging and repining he made himselfe sicke, disfigured his countenance, and made him looke pale and wanne, his face was cast downe, his marrow began to consume and rot, and then he fell to take his brothers bloode for a medicine to ease his payne.

An enuious person then is guiltie of murther two waies. First, for hating his brother, whom he ought to loue as himselfe. Secondly, by entertayning such a fretting and canker that consumes his owne bodie, which he ought to preferue. Now the way to keepe out this monster, is to get store of charitie in our hearts, and then we are fenced and armed against repining at an others good. When shall you haue a louing mother that will grudge at her childs beautie, or wealth, or good name?

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when will she think her child doth to well and be sorie because he is in to good an estate? nay neuer, and why? because she loues it, and that is a buckler against all enuie.

Soe much for the inwarde breaches of this commaundement.

The outward follow. And first by gesture, by any vnhappye & froward action or behaiour done to despite, grieue or anger our brother. As Christ condemnes the saying of *Racha*, which is not a word signifying any ill name or reprochfull tearme, but a cutted answer ioyned with a contemptuous and scornfull behaiour to disgrace our brother. As if one should say what you sir, come vp geape, or such like when the vntoward and disdainfull gesture to grieue our brother makes it a sinne. And so the wicked persons first practised murder against *Steuen* in their gesture, for they gnashed their teeth at him. And so *Luke. 16.* Christ had spoken against couetousnesse, and then the Pharises, and so many as were couetous snuffed at him, they will haue him know they scorne to be controulede of him, and therefore they make but a puffle of him and his sermon. And so *Iacob* was driuen away from *Laban* by his euill & hard countenance and cariage of himselfe, for he could not looke vpon him in peace as at other times, but his countenance was sowre and lowring as *Iacob* saies to his wiues. And therefore he could tarrie with him no longer. And this is so much the worse if it be in an inferiour towards a superiour, as if the child or the wife shall sharpen their face, and looke frowningly and maliciously vpon their parents or husbands; this is a great offence, and how euer they may count it a small matter, yet those against whom it is done, feel what grieve it brings, and that they could with more ease suffer a blow of an other then such a dogged looke there. First then heere we are forbidden to be bolde to grieue others by carying our selues in countenance or behaiour rudely and vngraciously towards them.

Secondly, in word by prouoking tearmes as Christ, *Mat. 5.* saith, *That he that shall call his brother foole is worthy to be punished with belt fire.* And *Paul* 1. *Cor. 6.* Rankes them in the number
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of adulterers, buggerers, and such like filthie persons, and saith that *no rayler shall enter into the kingdome of heauen.* And Christ saith, *One shall giue an account for euerie idle word.* Then if God be so iust a Iudge that he will not beare with idle and fruitlesse speches, that are scattred in the earth to no purpose, how do they thinke to speed that haue not only aboundance of wast words, but their mouthes also are full of cursing and bitternesse vpon euerie small occasion; if they be crost but in the smallest matters, and a little iogged, their mouth runnes ouer with all vilde rayling and cursed speaking such as it is not meet to name them among Christians. Those therefore that finde themselues guiltie of this that they be so easily prouoked, to such foule and reprochfull tearmes, must confesse before God, that they bee miserable breakers of this commaundement. For this though it be a drie blow, yet it is a sowre blow and strikes to the heart, and dries vp the bloud with sorrow and vexation.

But that we may be freed from this euill tongue set on fire on hell, we must pray God first, to set a watch before our tongues, that we may not speake vnaduisedly: And secondly, to giue vs a good heart. For according to the aboundance of the heart so the mouth speaks, that is, the guider of the tongue, and as it were the warehouse to the mouth; & looke what stufte good or bad is laid vp in the warehouse, that you shall see stirring abroad in the shop. The tongue no man can tame, but God can tame it. To him therefore we must runne that he will take away the euill of our hearts, and set such a watch ouer vs, as that we may speake good & wholsome speeches profitable to Gods glory, and the good of our brethren. So this commaundement is broken in word. Now it followes how it is broken indeede, and that first when one strikes to the heart only without death. This hurting of our neighbour in reueng God hath appointed to be punished of the Magistrate, by inflicting the same hurt vpon him, that he in his heart of reuenge hath done to another. *An eye for an eye, an hand for hand, foot for foot, &c.* And that most iustly to, that he should drinke of his owne cuppe. He thinkes it a light matter in his passion to strike out ones eye,

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therefore he shall feele himselfe how small a thing it is.

He makes no bones to cut of a leg or an arme; well if he like it so well, he shall make triall in himselfe how good it is, which shewes also that God doth exceedingly hate this venturousnes and boldnes of men, to run vpon their brother in reuenge. And that we way the better see the soule vnlawfulnesse of this sin of reuenge, consider what wrong it doth both vnto the partie, and to God, and to his owne selfe that would be reuenged. For the person on whom he seekes reuenge, he takes vpon to punish him without any calling or authoritie, and therefore is iniurious. Why but, may not I doe to him as he did to me? No, God giues no such allowance, therefore he goes beyond his calling, and for this cause is iniurious. Then to himselfe he doth iniurie that seekes reuenge. For it imbitters his enemy more and makes him more madde against him. And then he is not sure to speed better, but he may get more hurt to himselfe, or if he be to strong for the other, yet he hates him more, and watcheth him a mischief, & besides he strips himselfe of Gods protection, he neither can pray for a blessing, nor haue a blessing, because he is out of Gods defence, he promisseth no shelter, nor his Angels watch not ouer him, that is out of his waies; therefore he is subiect eyther to hurt another, and so to imbitter him more, or to be hurt, and then he hath no comfort, for he ranne into his owne danger, and sought his owne hurt. Then he wrongs God most of all, for he takes Gods office out of his hand, for God hath said, vengeance is mine, and I will reuenge. Who made you a Magistrate now to take Gods turne? What comission haue you to lay hands on his image? But if I suffer this, he would alwaies be meddling and saucie, I should not haue any quiet by him. But God saith, I will reuenge. Thinke you God hath left gouerning the world, or is hee a sleepe trow you, that he cannot see these troublesome persons, or doth hee want iustice or power that hee cannot or will not punish them sufficiently, but you must needs rush vpon the breach, and passe sentence your selfe?

Nay, you doe God great wrong, he hath said he will doe
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and will you presume to step before him and say I will doe it my selfe. But God is fittest to rewarde and reuenge iniuries for he is not partiall, and he tries the hearts and sees all circumstances, why he hated you, how long, and with what minde he did thus and thus to you, and he also can and will proportion the punishment to the fault, whereas commonly if men might carue to themselues here, they would cut a greate deale to deepe, or be to sparing the one. But sith God can doe it in best time and best measure and manner, and hath said he will doe it, what should you doe meddling with reueng? vnlesse you will hurte your selfe, wrong an other and shoulde God out of his place.

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Now for murther. That is either { Open.

Secret as by poyson or some cunning deuce, such as was *Ahabs* deuce, he would not openly murther *Naboth*, but he lets *Iesabell* haue his ring and conceals the matter of that cursed and bloudie fetch against *Naboth*. Therefore the holy Ghost tearmes *Ahab* no better then a murderer. In like case *David* would not slaye *Uriah* with his owne hands nor by any of his owne subiects, but he puts him a forlorne hope casting him in such perill that he could not escape, and that with a desire of his death to, and then by this plotte to couer all, but God discouered both to himselfe and to the whole world to, that *David* was guiltie of murther.

But the grossest and most barbarous of all is when one with his owne hands openly doth take away the life of a man. This was condemned *Gen. 6.* and a reason added, Thou shalt not kill a man for he was made in the image of God.

This is therefore to deface Gods image and as it were to rase the princes picture and broad scale, yea this thing is so hateful vnto God that if a beast slay a man, he must be slaine and his flesh must not be eaten. Now if God will haue the beast stoned which hath slaine a man though he haue neither lawe nor reason to restraine him, much more those worse then beasts, that hauing Gods comendement and reaso to hold them backe, yet by al these bars cannot be kept in from violating the image

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of God and the soule of man . Besides they haue seene how ill murderers haue sped; as *Caine* what a curse, what a brande did God set vpon him that he was alwaies a runnagate and vagabound and could find no rest vpon the earth? And in *Numb.* 35. It is said that *the lande is polluted and cannot be made pure but by the death of him that was the murderer.* Now this is so much the more vilde by how much those bee nearer bounde in any lincke or bond to him that doth this wronge. As a brother the brother, the child the father, the wife the husband or such like, which makes the sinne a great deale more haynous and odious. But most monstrous and most indigne of all is it for one to lay violent hands vpon himselfe, to whom he is bound by all bands. For though one be neere to father and mother &c. yet his selfe his owne person is most deare to himselfe and he ought to haue most care of himselfe; therefore to rende his owne soule and bodie a sunder is most horrible and breakes most bondes of God and nature . And this no beast will doe; Sometimes they will teare and goare one an other, but no beast was euer in such extremitie of paine or in such miserie as that he would rage against himselfe and seeke to depriue himselfe of life. And this is noted of haynous persons, as of *Iudas* and *Achitophel* who were first violent and barbarous to others, and then at length they turned the point of cruelty vpon themselves.

Therefore this should make vs pray to God especially from this highest degree of murther and most haynous & execrable crueltie . For the causes that a man growes to this beastly rage and crueltie against his owne bodie, is first a monstrous pride, that one will not be vnlesse he may be as he lust himselfe; hee will not submitte his will to Gods will. Secondly, vnbeleefe, that one hath no faith in God, nor neuer looks for a good issue out of troubles, Thirdly, from extreame crueltie to others, as *Saule* when he had beene bloudily minded against the priests of God, and *David* he made his conscience so seerce as that it set vpon himselfe, and wrecked his teene vpon his owne bowels. And *Achitophel* was cruelly bent against *Da-*
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aid, and carried an earnest thirsting after his blood, and then at length he fell to be as ill minded to himselfe, when he was once crost of his purpose and desire. Now let vs labour to keepe our selues from enuie and hatred, and take heede of reueng and God will keepe vs from murder; he that makes conscience and prayes against the least shall keepe himselfe safe against falling into the greatest. Thus much for the thinges forbidden in this commandement.

The thing commanded is generally to loue our neighbours soule and bodie as our owne. And the particular duties that in it are giuen in charge are either inward or outward. The inward are two, Meekenesse, and Compassion. Meekenesse that is a milde and quiet and louing disposition of the heart, and a kinde and curteous affection to our neighbours. This is commanded *Ephes. 4. 32, Be ye curteous one to an other and tender hearted.* This curtesie he opposeth to anger and bitterness of heart, which he had named in the former verse as breaches of this comandement: And reasons why one should carrie a tender and meeke affection towards his neighbour: one may be that which is said in *Is. Wilt thou be cruell to thy owne flesh?* we haue one God, one father, and be as it were one bodie, and must therefore be like affected one to an other as members of one bodie. And an other reason is *1. Pet. 3. A woman of a meeke spirit is much set by of God*, and that which is particularly applied to the woman is true. Of the man that whosoever hath a meeke and quiet spirit, he is in high account and fauour with God and his Angels; as contrarie a froward and contentious person, be he as conceited of himselfe as he will, is base and contemptible in the eyes of God, and of all Gods children. And as Christ saith. *Matt. 5. Blessed are the meeke for they shall inherite the Earth.* Now the branches and parts of this meekenesse are, First to forgiue one an other. As in the place of the *Ephes.* before *be yee curteous forgiuing one an other as God for Christs sake forgave you.* Meeting with an objection that might haue beene made, why I meeke? I am as gentle affable and quiet as any man in the world can bee, so long
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as you doe not crosse me, nor wrong me, nor disgrace me but indeede if you will doe me any iniurie, or crosse me of my will a little then you must pardon me, I am something passionate I cannot endure it. Can you not endure it? What can you endure then? Surely no more then a Beare or a Lion or a beast can. But a christian meekenesse will forgiue and forget iniuries and wronges, it will not only be kinde to the kinde and shewe curtesie for curtesie, for this the veriest reprobate, and deepest dissembler in the world may doe; but it will ouercome euill with good, it will be kind to the vnkind, and put vp wrongs and offences. And as he lookes for pardon from God for farre greater matters, So he will not sticke easily to giue pardon for these lesser things. But he that cannot bring his heart to this to forgiue his enemie and to doe good to his enemie, he hath not yet attained to the first step of the duties required in this commandement Thou shalt not kill; and therefore can much lesse attaine to the latter and greater. A second braunch and indeed an effect of this kindnes is to construe all things in the best part, to take things in the best sence and meaning we can, not to be suspicious and misdeeming. For this ill construction and wrong interpretation of things by haling and wresting the to the worke sence wee can, is a meanes to fill our owne hearts full of bitternesse, and make vs readie vpon euerie occasion to fall to brawling and contention with other men. When one shall be doubting, perhaps he thinkes thus of me, it may be he had this meaning, or did it in this intent; this will maruelously infect the heart and fill it full of hatred and malice, and therefore *Rom. 7.* It is set downe as a note of a wicked person that he takes all things in the worst parte, and this is a sure brand of a wicked person. But a curteous and meeke man will be sure if a thing may be expounded one way better then an other, to take it in the best sence, and the best way he can.

A thirde braunche and effect of meekenesse is to seeke after peace, to be a peace maker, to studie to preserue and maintaine vnitie and loue, as it is said in the *Psal.* *Seeke peace and follow it,*

as if he had said, peace is a Jewell most precious, that if one labour for it he may find but else he cannot. I but will some one say, how can I get it? it flies from me I would faine be friends and he will not, I offer peace and kindnesse, but he is froward, and I can finde no good entreatie at his hands: well, yet follow after though it runne from you for a while, pursue still and at length you shall finde it and that to your great comfort. Now then a man followes after peace, when he avoids all things that might breede iarres and minister occasion of offence; now manie men there be, that would seeme to haue peace and haue men thinke well of them and deale kindly with them, but they care not how they behaue themselues, and what they doe to offend and greiue euery one, and to stirre them vppe against them, but kindnesse will doe euery thing that may winne peace and auoide all things that may hinder it, or breede strife, yea he that is truly meeete will rather in matters belonging to himselfe, part with his right in some part and be content to want some thing that is due vnto him, then he will raise vp contentiō and strife. And he that doth not thus is not truly curteous, and therefore also not much set by of God.

The second inward dutie is compassion and pittie. the former belongs and is to be performed to all men in time of their greatest posteritie, but this is proper to these that are in some affliction and miserie; now this compassion and mercie is to haue a fellow feeling of the griefes and afflictions of other men, to weepe with thē that weepe, to mourne with them that mourne to beare the burdens of those that be weake and so fullfill the law of Christ. This is commanded *Coloss. 3. 13.* *Now therefore as the elect of God, holy and beloued putte on the bowels of mercie.* He wisheth them as they would be sure of their election and haue a sounde not of their holinesse, and that God loued them, then let them put one the bowels of mercie, let the miserie of other men enter into their hearts, and make their bowels yearne, euen as if their owne. Now this compassion and feeling must bee both to the soules and bodies. As for the soules we haue an example of *Christ Iesus* that seeing the people as sheepe with-

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out a sheapheard in an hard case for matter of their soules, he had compassion and mourned in his soule for them, and so hee wept ouer *Ierusalem*, when he saw them so stubborne and so to resist the grace of God and the good meanes of their peace. And *Paule* saith to the *Corinthians* that when he heard of the incestuous man he writt vnto them in many teares & sorrow, as if all most the sinne had beene his owne. But contrarie vnto this is the mercilesse and pitilesse heart and behauiour of such, that are so farre from weeping and mourning for the sinnes of other men and from hauing any pittie vppon them as that they despise them, and contemne and make a iesting talke of it to their disgrace, rather then pray for them, or greiue for them to their helpe and amendment, yea and worse, many be so diuelishly minded and so resembling the diuell their father, as that nothing reioyceth them more then to heare of an other mans fall, especially if he haue beene a professor and stood for religion, then if he fall it is such good newes and makes them as glade as if they had gotten a great bootie. But little doe they know how they sinne against their owne soule, and prouoke God to let them fall into the same sinnes, and to giue them vp vnto worse offences, that after they may finde the same entreatie and others should reioyce and mocke at their fall as they haue done at the fall of an other, and indeede a pitilesse heart and dealing towards an other mans slip, is the next way both to make themselues fall into the like sin, & shut vp the hearts of men fro shewing any compassion vnto them.

Also for mattes of the bodie, we must be touched with the greefes of other. as. *Heb. 13. 3. Remember those that are afflicted as if ye were also afflicted.* And we must be as members of one bodie, now we know that the members be all pertakers of the greefe & paine, if any one yea but the meanest suffer any thing; and so if we haue that loue that ought to be in the hearts of christians, we cannot chuse but we shall feele in some part the afflictions of christians and see that they shall in some parte also pertaine vnto vs. And this the example of *Iohs* frends *Iob. 2. 11.* shewes; it is said that hauing heard of the miserie whereinto *Iob*

was suddenly cast they came to him. What to doe? not as common custome is to bid him be of good cheere, and we hope he shall doe well, and such shittle comforts, for noe man can giue sounde wordes of consolation, vntill himselfe haue a true spirit of consolation, but they came to lament with him; they wept with him, rent their cloths and sat down with him mourning. They hearing their freends woe, would let him know that they were touched with it, and therefore they shew it by crying and sitting on the dust making his case theirs, so neere as might be. And if one be thus sensibly affected with other mens sorrowes this good effect will follow, that they will be very readie and willing to releue them and shew workes of mercie vnto them. As if one part be troubled with akinge paine, you neede not make a long oration to stirre vp the other parts to vse the best meanes they can to ease and helpe it, for they are pertakers of the griefe. But for want of these bowels of mercy, it comes to passe that men be so hardly drawne and haled to any worke of mercie, that it must be puld from them by maine strenght, and so many arguments, so many reasons, so many inducements must constrain them to it before they will yeelde, and then when all this is done, they droppe out with a thing of nothing, nothing to the purpose, and those that be bountifull and liberall enough in matters of vanitie and lust, be so holdfast, and sparing for workes of mercie, that one can hardly wring a pennie from them, by all the perswasions hee can make: and what is the matter, they be so slow and vnwilling? because they haue not nor will not haue any sence of other mens miserie, but putte away all consideration and regard of these things, and giue themselues holy to pleasure. And therefore in these matters they will cost them many teares, and bring the noe good hereafter but much sorrow; they care not how farre they runne, and what charges and expences they bee at, but for worke of mercie and dutie of compassion that will further their reckoning, and comfort their soules, and doe good to the Church and Saints of God, it comes so slowlie & so heauily, as though it were all lost, that is that way bestowed. And

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the cause is, because they haue a heart mercilesse and voide of compassion. Now the outward duries follow. And these are three in number especially to be regarded.

The first is an amiable and louing behaiour of ones selfe towards others, for as a sowre looke, & an auster contemptuous gesture breakes this commandement, in that it alienates mens hearts from vs, and is a preparatiue to hatred; so it is a fruite of loue and a part of keeping this commandemēt, that one should by all good and gentle cariage of himselfe shew his loue and willingnesse to doe good so neere as he can to all. And this is a thing noted in *Abraham* as a matter of commendations and a testimonie of his humble and louing heart, that where he came he was verie curteous to all men, euen infidels, men of a false religion, and did carrie himselfe, in all good sort vnto them who euer. As when he had to doe with the *Hittites*. First, he bowes himselfe in all curteous sort, and then his words were gentle and nothing fauouring of a proud commanding, but with all milde and kind perswasions and intreatie, and then when they wilde him to buie the deade in any of their sepulchres, giues them heartie thankes and with the like curtesie and good speeches as a fore, propounds his request. And this gentle dealing did so winne the hearts of these heathen people, and made him so well account and esteemed amongst them, as they say to him thou art a prince of God amongs vs, and would denie him nothing. And so when he met the Angels, which he tooke for no other but for comon trauailers, he saluted them, bowing his bodie in all dutifull sort and gaue them good tearmes and called them Lords and intreated them to eate a morsell with him. And by this affability and kinde vsage of himselfe he did not only get fauour and good account amonge those with whome he liued; but hath gotten credit till this day and shall to the worlds ende, that being a man of such worth and good desert, so well graced, and of such place and wealth, all this did not make him sowre, carelesse or disdainfull, but hee shewed him kinde and amiable euen to the meanest. For indeede proud lookes hawtie lookes and a scornfull and a disdainfull

full eye that is such a thing as God abhorres, he doth abhorre an hautie eye and arrogant lookes. As he saith in the *Proverbs*.

But we see this is such a thing as many doe it for their credit, and thinke to get credit by this looking on high. Those among vs that be men of no worth, that haue no good qualitie or propertie nothing commendable or worth esteeme inward or outward, no grace to praise them, no wealth to set them out, no parentage to make them had in account; swaggerers, ruffins, prophane beasts, & filthie drunken swine, that make their belly their God. These abiect base persons, the scumme and froth of the whole earth, rude in behauiour, wicked in heart, and carelesse in life, thinke if they can looke big, and carrie a proud and disdainfull face, and ouercrow euery man, and care for no man, scorne their betters, and prefer themselues before all; then forsooth, they be men of some name, they shal be accounted of, & they be worthy to be looked after, that thinke to get credit by contemning euery bodie, and to be had in account by making no account of any one; this is theis courage, this is their valure, and they haue nothing to grace themselues, but this kinde of rudenesse. But in truth this disgraceth, this discredith, this proclaimes their shame, and shewes that they be light, & empty of all goodnes, and if they had many other good parts, yet this would hurie all, and make them contemned in euery mans heart and eye, to be so scorneful & contemptuous to euery one. This was *Ismaels* kinde of life, his hand was against euery man he regarded none, nor cared for none, but set them all at defiance, and at naught, therefore euery mans hand was against him, they made as light of him, and these also haue a iust *Ismaels* reward, euery one is their foe, euery man speakes of their shame, and what haue they gotten now? For they that will be honoured must honour, & he that will be kindly dealt withall, must deale kindly with others, and he that lookes for an amiable behauiour from others, must shew an amiable behauiour to others.

The second outward dutie is to defend the oppressed, and succour those that suffer wrong, and ill entreatie: a thing much

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Commended in *Iob*, that hee pulde the pray out of the Lions mouth, and fought out the cause of the poore, he was a father to the fatherlesse, & husband to the widow. And this did comfort him in time of his trouble more then all wealth in the world. This is commanded. *Prouerbs. 24. 11. Deliuier them that are drawne to death, and wilt thou not deliuer them that are lead to be slaine? If thou say behold I know it not. He that pondereth the hart doth not be vnderstand it? And he that keepes the soule knowes he not? will he not also recompence euerie man according to his workes?* He shewes that if one see those that be vnrighteously puld to death and oppressed, one must not stand by and say, alas, what a world is this, who euer saw such dealing? but one must put his hand to, and labour to his power, and as farre as he can to rescue him, and deliuer him, for saith he, wilt not thou preserue him? as if he had said, art thou so mercilesse that thou wilt not helpe the oppressed? But then he meets with our excuses that men are readie to speake in such cases, alas I knew not, that he had such need of my helpe, and if I should meddle, I might bring an olde house vpon mine own head, and trouble my selfe when I needed not. But he cuts off all saying, doth not God see thee and know thy heart, as if he had said. Well these excuses may dazell mens eyes and make a faire shew, with the that can see nothing but shewes, but God he looks not so much to the tongue, and what one can say for himselfe, but he ponders the heart, doth not see it lightly but considers & knowes euery particular thing and circumstance; and therefore, it is no shifing and doubling when he comes to take a triall of vs: and he knowes, that all these excuses come from selfeloue, and loue of lucre and commoditie, that one would spare cost, and liue at ease, and rather see an other oppressed with wrong, then stirre himselfe a little to helpe him. And last of all he saith, you that be so loth to suffer a little trouble, and at a little charges to helpe an other man in his miserie: know you not that God recompenceth men according to their works, that he causeth them to reape like for like, and may not you come to the like miserie your selfe, and then because you had no heart nor will

to helpe an other, you shall see others sit as quietly by you, and not venture to giue you any helpe.

But now men are come to that selfeloue, and want of other mens wrongs as it were a thing done in a farre countrey, and in an other age, as though it nothing pertained to them, they haue nothing to doe with it. But those that be of the better sort, will onely haue a little idle pittie, and mercie of the mouth in a few words; alas! I am sorie, and it is pittie that honest men should be thus wronged, but neuer put to an hand to helpe, nor stirre a finger to doe any good to their reliefe, neither be at paines nor charges to ease them, and deliuer the oppressed, but most men beare this mind, that they would take more paines and be at more cost to pull one of their owne beastes out of the ditch, then to pull a poore wronged Christian out of the paws of the persecutor. But *Jonathan* was not of this minde, he ventured his owne life to saue *Dauid*, and deliuered him out of the hands of *Saule* his father, though it seemed *Dauid* only stood betwixt him and the crowne. And *Obadiab* when he being the kings steward had as one would thinke need to looke that hee loose not the kings fauour, and *Ahab* his master raised an hot and sharpe persecution, and would haue slaine all the Prophets, and he should haue scaped but ill in liklihood, if his master had perceiued that he had beene a fauorite of them; and aboue that the famine was so great in the land that no bread & water almost could be gotten for money, so that it was not only dangerous but exceeding chargeable to keepe an hundreth men now, whom the king sought with all diligence to put to death, yet notwithstanding all these impediments, he stood faithfully for God and his Prophets, and kept an hundreth of them with bread and water sufficiently, in the heat of persecution, and the midst of a great famine.

Rahab also so soone as she had any sparke of religion, and the feare of the true God, defended the spies, and that with the hazard of her owne life; for when the king would faine haue gotten them, and he had a purpose to make them sure enough, she hid them, and saued their life, and by that meanes

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meanes, also saued her selfe and all her household; and had this priuiledge, that after Christ *Iesus* came of her stock and posteritie. But on the contrarie, most cursed and hellish of all are these, that be so farre from helping and succouring Gods afflicted saints, as that they reioyce at their trouble, & recount it one to another as a verie ioyfull tidings, that makes them merrie, and they put an hand to it, and to their power helpe it forward; these be cruell wretches inspirde with the malice of the diuell, and vnlesse they repent shall bee miserable wretches hereafter freed with the vengeance of God as a reward of their crueltye.

The third and last dutie heere commaunded, is to shew mercie to the needie, that want, according to your abilitie, and their necessitie. This Christ commaunds, *Luke. 12. 33. Sell that you haue and make you bags that waxe not olde.* Where Christ exhorting them to be mercifull, meets with a common obiection. Indeed I would willingly bestow something vpon Christ, I owe him a good turne, and could finde in my heart to pay him, but alas! I haue nothing to giue, yet haue you nothing to sell? neuer a strike of corne, neuer a peece of land, no spare household stuffe, that you can spare for Christ? If you haue sold it, and giue it to Christ, & for Christs sake, euen as wicked a man will rather sell something to serue his lust then that he will haue it vnserued, so do you rather sell something for Christs sake, then let him goe vnserued, & shew that you loue him as well, as they loue their lust. O but if I should sell and giue thus, I should be beggerd; nay Christ wils no man to beggar himselfe, but make you bags; this is such a treasure, as no other is like it, you should get a more excellent encrease, for no other treasure, but it is of that nature that eyther of it selfe it wil corrupt, & the canker & rust will set on & bring it to naught, or else the theefe may meet with it so that one is in cōtinuall daunger, to loose it, & become poore. But this is such a kinde of treasure as in it selfe it is eternall, and it is so surely kept that no man can depriue vs of it by force or craft, and then another benefit is, *Where your treasure is, there is your heart also.* This is a good effect that if you lay vp a treasure in heauen, your hearts will follow also. What is the reason

reason that many men can come so hardly, and with such difficultie to thinke or speake of heauen, that we may as easily make a great millstone ascend vp into the skies, as to draw their thoughts to heauenward? it cannot be, because their treasure is not their, they haue sent nothing before them thether. Worldly men can talke nimbly and readily of grounds & mony and beafts, because they haue laid vp their treasure in these things, and let one goe whether he will from one end of the world to the other, his heart will still be there where his treasure lies, of this he will talke at his table, in the field as he walkes, as he lies, euerie where, and he is not weary. The treasure drawes the hart vnto it. But these haue neuer laid vp one pennie in heauen, haue reposed nothing in Christes bosome, & therefore haue no mind to thinke of him, and one may sooner pull their heart out of their bodies then put any heauenly and constant meditation of God, and the life to come into them. But if one would let his chiefe wealth be with God, and lay vp his speciall good in heauen, his chiefe thoughts and speciall desires and meditations would be of God and of heauen, he would talke of it as willingly, as nimbly, readily, as constantly, and with as little tediousnesse, as the most couetous man of his money, and cattle, and nothing should be so delightfull to him as to confesse and meditate of things pertayning to the life to come. And in the *Prouer.* it is said, *He that is merciful to the poore rewards his own soule*, as if he had said. Euerie man will yeeld that it is a good thing to be beneficiall to himselfe and to doe good to his soule. But this is most certaine, that nothing in the world, no purpose, no bargaine, shall bring so much profit vnto the soule as a mercifull heart and a liberall hand to bestowe his goods upon poore christians the members of Christ Iesus; so the Apostle saith, *2. Cor. 9. He that sows liberally shall also reape liberally.* It is otherwise in this matter then it is in other haruests; for let a man sow neuer so good seede and vse all diligence in preparing and siting the ground, yet some casualtie may befall which will spoile the haruest, and a man shall not haue the seede againe; but heere it is certaine one shall haue a good haruest, nothing

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shall marre his crop, if owne sow but a cup of cold water for conscience and in loue, it is sowne vpon Christ Iesus and he is the ground as in *Matt. 25. I was hungrie and thirstie. &c. and ye fed and gaue drinke to me.* Therefore vnlesse wee thinke that Christ will be a barren ground, it is most certaine that hee that scatters seed here shall find a large increase; that which is cast abroad in mercie shall returne againe in goodnesse, the more good any doth, the more good he shall receiue, and that certainly because God will restore it, and there is nothing that is more effectually to continue the good estate and prosperitie of any familie then that the gouernour of the family opens his hand abundantly with all plentie of good workes of mercie. Now that one might doe this dutie of mercie rightly so as it may be pleasing vnto God, and bring comfort vnto his owne soule, these rules must be obserued.

First out of *Micah. 6. deale iustly and loue mercie.* Iustice in getting must be ioyned with mercie in bestowing, that must be well gotten that is liberally giuen, or else it is but to rob one to giue to another, to take it from the right owner to whome God hath giuen it, to bestow it on another whome we thinke good. To doe as *Samuel* saith of the ill kings, that they would take away the peoples vinyards and oliues and feldes to giue them to his seruants and whom himselfe pleased; now this is not mercie, nor to be counted liberalitie, neither doth it deserue any better then theft. As many among vs care not howe vniustly they get, whom they pinch, whome they oppresse and whom they wrong, but when the times come that they thinke to shewe their liberalitie, and to let all the world haue a tast of bountie, no man shall be put backe but euerie man shall haue his fill for a time, and now they thinke they haue quit themselves. Well, and you must account them verie liberall & bountifull gentlemen, nay first let them be iust and then they may be mercifull, but till then all is oppression and robbrie and spoyling. And many idle ministers that get many benefices into their hand, and make themselves fat with the peoples blood whom they sterue and care not for feeding their soules at any time,

time; but that they may get them a name of bountifull men, once or twice in the yeare they will come to the people, and feast them, and great good cheere they must haue; thus robbing their soules to feed their bodies and vnder pretence of hospitality & neighbourhood to make a pray of the people. But first, they should doe as *Zachau* did first, restore the ill gotten goods, & the of the rest that is their own, they might be merciful & do good, but it is no liberalitie to be lauish of another mans.

Secondly, it must be done liberally, without grudging and murmuring, as *2. Cor. 9. God loues a cheerefull giuer*, it must not be wrested out of one, but must come willingly and freely, or else the thanks is lost. So *Prouerbs. 3. 27. Withhold not the goods from the owner thereof. &c.* He makes the Christian neighbour that is in necessitie an owner, one that hath good right and title to our goods according to our abilitie, for God hath giuen it to them, and it is their due, therefore he saith, withhold it not but giue it readily, put him not backe, but let him see that thou art glad to doe him good, and that it is a delight to thy soule to helpe him in his need. So Christ saith that the poore widdowes halfe farthing was more in Gods account the all the large offerings of the richer men, for they did it most of them ambitiously, and some Pharises meritoriously to binde God vnto them, and make him beholding vnto them; but she did not looke to credit, for it was rather a discredit, that when all the rest came with their great summes, she comes me with a mite among the rest, but she was not ashamed of that, neither did she thinke to merit any thing of God, but desiring to please God, she gaue that she had though it was but a little, verie freely, and therefore God accounted it a very free gift. Therefore we must looke that our gifts be freewill offerings, and come voluntarie, and then they are likely to be accepted.

Thirdly, one must looke to doe good, especially to the household of faith, though a man should helpe all mankind, yet his speciall regarde should bee to Christians, that where Gods kindnesse appeares most, their kindnesse may bee most exercised, and they may doe most good where G O D

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hath giuen most good. For so *Math. 25.* that which they did to poore Christians was accounted as done to him, and that he payd as a debt for his owne. Which confutes these, that if they doe any good, and bestow any thing, yet be sure Christians shall haue nothing, but it is done hand ouer head without any regard to whom it is done, and euerie one shall fare better with them then he that is best; there is a certaine secret malice, and hidden inueterate enemie to good men, that they can bestowe nothing but on such that cannot pray for them, but will abuse what euer they bestow vpon them..

And thus much for the things forbidden in this commandement, and also commaunded; that thou doe the one, and auoid the other certaine things must be auoided, which are occasions of the breach of it, and hinder one from keeping it.

And the first of these is Pride; for so much pride as there is in any, so much matter is there of the brāch of this cōmandement, for so the holy ghost saith, that *onely from pride contention comes*, and he that is proud, is alwaies readie to stirre vp strife, for he will doe wrong to any, but he will suffer wrong of none. So secondly, he so spends and ruins his estate by seruing his proud lust, that he hath nothing to bestow in works of mercy, by setting vp himselfe too high, he brings his estate so low, that he cannot afford to doe any good, he is alwaies in want & need, still shifting, and cast behinde hand, because he is too lauish in spending in needlesse things to serue himselfe.

As the Sodomites though they liued in the most rich and plentifull countrey vnder the sunne, and that which was fruitfull of all encrease, yet they could shew no worke of mercy, no good that they could doe, why? because they were proud, and thought all too little that went to themselues, and for their own delight, & therefore can spare nothing to supply anothers need. So it is seene that many poore men, yet are able to doe more good, haue more to lay out vpon mercie, then many other that haue rich reuenues, and why? because these with their reuenues haue an other thing, that is pride, which drinks them drie, so that they may truly say they haue nothing to giue, they are
driuen

driuen to wants and necessities that they can neuer get before hand, they haue it not, and how should they giue it? But why haue they it not? whose is the fault? It is therefore because they haue fedde the wasting humor of pride, and that eates vp all which they should bestow on Gods poore Saints. Therefore who euer would keepe this commandement let him striue against pride, for that will make him vnable to doe good, and make him drie to minister matter for euerie contention.

Secondly, beware of couetousnesse, *For a couetous man cannot but be cruell*; so Solomon saith in *Proverb. 1.* This is the way of all those that be greedie of guine, *they will take away the life from the owners thereof.* He cares not what mischeefe an other hath so he may haue lucre. Who euer stands in the way twixt him and his landes, hee wisheth his death vnfaiedly. If it be a father he could reioyce to see him laid in his graue, that he might haue his lands, if a brother, so he may gaine by his death you can bring him no more welcome newes then that his brother his dead. Alwaies coueteousnes drawes after it a long tayle of craft and crueltie.

Lastly, take heede of riotousnesse and drunkennes, for when drinke is in, the wit is out and grace is out to, then a man is such light stuffe that the diuell may toss him about at his pleasure. So in *Proverbs. 23. 29.* *To whome is woe? to whome is sorrow and stripes without cause? &c.* First, it hurts the bodie it selfe, & Secondly, it breedes strife and contention, murmuring, brawling, and wounds without cause, for when they went good friendes (if drunkards can be good friends) to their pots, all on the sudden vpon a madde humor no bodie knowes, they fall together by the eares and are readie to stab and mischeife one an other, and two or three houres after aske them why, and then they cannot tell, but twas a mad humor of theirs. Thirdly, they so spend themselues this way and drinke vp all their wealth, as that they haue no abilitie to doe any worke of mercie. Therefore pride, couetousnesse, & drunkenesse must be shund of all those that will keepe this commandement; thou shalt not kill.

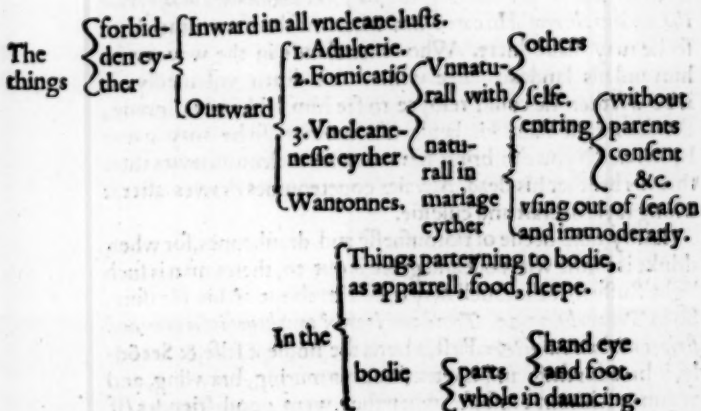
Thus much for the sixt commandement concerning the safety

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of our neighbours person, and what duties we doe owe vnto him. Now followes the seuenth commmandement concerning his chastity and how we should that way behaue our selues in these words.

Thou shalt not commit adulterie.

THe summe of it is that we should auoyd all vncleanenes in our selues and others, and vse all meanes to preserue our owne and our neighbours chastitie.



Eirst for filthie lusts and desires of the heart consented vnto. Though they be kept in & neither breake forth in word nor deede, yet this verie lust and desire it selfe makes, one a breaker of this commandement before God. As our Sauour Christ the lawe maker and therefore also the best expositer of it doth testifie *Math. 5. 27. I say vnto you hee that looketh*

looketh vpon a woman to lust after, hee hath committed adulterie with her all readie in his heart. They of olde (asore hee saith) meaning the Pharises had said thou shalt not commit adulterie, extending the commandement no further then the grosse act and that they would not haue men commit, because it would bringe reproch vpon their name and death vnto their bodie. but Christ makes a more narrow meaning, and shewes that the adulterie of the heart is odious to God as well as that of the bodie, and that men cannot more easily see and perceiue that outward filthinesse, then he doth the inwarde; for hee hath pure eyes that can abide none iniquitie, and hee searcheth the heart and reynes. An vncleane heart therefore wishing foule thinges, and meditating vpon vile matters is most hatefull to God.

The vse of this is to condemne those, that when they heare Gods curse against the breakers of this commandement concerning adulterie, that thinke if they haue not broken forth into the outward action, they are free and out of gunshot, it pertaines not vnto them. But let them know that if they haue an ill heart, though men cannot charge them with the euill act, yet God can charge them with the euill thought, and that they are lyable to Gods curse as well as those that offend outwardly. Indeede there be degrees, and the increase of sinne brings an increase of iudgement, and grosser sinnes shall haue more greuous plagues, but the least thought is sufficient to condemne them. And those that will not humble themselves, nor care not for inward motions will if occasion be offered, easily be drawne to the outward practise. For if lust haue conceiued it, brings forth sinne, and he that will not refraine it, in the conception, shall not be able to hinder it in the birth; therefore he that would not haue sin borne, must not let lust conceiue but labour earnestly to kill it in the wombe as it were; for howsoeuer thought be free in respect of the sight and law of men, yet it is not free from Gods, nor from his law, which was not only giuen only to reforme and rule the outward manners, but the soule also and the affections.

Secondly,

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Secondly, this serueth for the instruction of those which haue thus offended, that they must repent and craue pardon at Gods hands and intreat him of his mercie to kill this lust and to wash a way the filthinesse of their heart, that they may not on-ly be freed from the iudgement of God due to the sinne, but also may hinder the birth of so filthy a monster as will proceede of this so ill a conception; in either conception it is a foule fault after the conception to take any thing that may disable the encrease and birth of it; but in this conception it is the greatest vertue and safest way to take such a receite as shall quite kill it, that it may neuer come forth to light; and this conceite is on-ly to repent and craue pardon, for else God will bring their secret sinne to open shame and their inward filthie desire to outward publique disgrace.

Now the meanes to purge ones heart and to make it cleane and pure from such filthie affections, is first, to pray to God often and earnestly, to punish the heart and to sanctifie it by his holy spirit. Then secondly, to be faithfull and diligent in some honest and lawfull calling that may busie the heart vpon some thing lawfull and profitable; for idlenesse is the mother of foule lusts. As a standing poole not hauing any course of running growes filthie of it selfe and full of toades and neuts and filthie vermine; so the heart that is not taken vp in some good and honest calling, is a fit place for the diuell to breede and engender all monstrous and filthie lusts, idlenesse procures lust nothing more; as what was the reason why the *Sodomites* grew so filthie & vncleane, that no people euer were so filthy and beastly, but because hauing the most fruitfull and abundant contrie in the world (for it was like the garden of God) that yeilded them all commoditie and profit, grew rich, and then like foolish men, as all naturall men vse, grew idle and to settle themselves to nothing but there ease and delight, for their nature was no worse then any of others; but their idlenesse so corrupted their hearts, as the diuell had leasure to cast in, and they to pursue all monstrous and vncleane desires whatsoever, and that was the cause that they were so outrageous. Also temperance in
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meat and drinke, and watching and fasting. These meanes by Gods blessing will slaye these lustes, and emptie the heart of such ill desires, that one shall haue a pure and chaste heart.

But if that all these meanes being vsed, notwithstanding these lusts will not be ouercome, but still arise and still ouerburden the heart and set it on fire with ill desires, and the flesh will not be humbled, then one must seeke the remedie of mariage and pray to God to giue him an yokefellow; and then one may looke that God should heare his requests. For when hee hath done his endeouour to beat downe his flesh, and yet cannot so tame it, but that he stands in neede of an helpe this waies, then God hath called him to the estate of matrimonie, and as hee hath giuen him a calling, so will he giue him such an one as shall bee a comforter to him, and an helper both in this life and in the life to come. And so much for the inwarde breach.

The outward breach of this commandment hath many branches. But the cheife are comprehended by the Apostle. *Galat. 5.* Where he saith, *the frutes of the flesh are, adulterie, fornication, uncleannesse, wantonnesse.* These are the cheefe outward branches of this commandment. And first for adulterie. That is, when the partie offending, is either married or contracted, for if he be either ioyned by mariage or contraction, that commits the act, then it is adulterie. This is a verie high breach of this commandment. For when they haue beene either married or contracted, then they breake the couenant of God. For when they come together in either of these knots, they doe make a couenant not only one with an other, but with God himselfe, that hath appointed the ordinance, that wil faithfully & truly keepe their fidelitie one to the other, and therefore if they deale vnchastly, it is not only vniustly done one to another, but they forfeit their bond to God, euen their saluation, and prouoke his curse both on their soule and bodie. And this is a thing peculiar to adulterers, that hauing come in the sight of God and before me and Angels, to make a couenant, & there

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also in the face and by the voyce of the congregation craued a blessing of God vpon their proceedings, they abuse god, angels men and all, if after they breake this couenant and polute their bodies.

But how foule and vile a sinne this is, The ill effects that follow of it doe declare, the first is set downe *Prouerbs. 5. 11. it consumes the flesh and the bodie.* It is a fire in the bones, it breeds eating & incurable diseases, that as the sin makes one lothsome in the sight of God, so the plague may make him lothsome in the sight of men. If one be so audacious as to breake the couenant of God, though it be a thing much neglected of men, and they will not cut him of according to Gods law, (for by the law of God the adulterer is as culpable of death as the willfull murderer) yet God meetes with him, and by filthy diseases brings him to his death. *Prouerbs. 6. 26.* the holy Ghost saith, *it brings one to a morsell of breade,* that is, to extremitie of pouertie, and so *Iob in Chap. 31.* saith of this sin, *that had bene a fire to haue rooted out all mine increase,* this will make spoile and hauocke of all a man hath. And it consumes not only the goods and bodie, but there is a further consumption then all this, *hee that doth it destroyes his owne soule;* hee forfeits his bodie and goods, and worse then all this he gets a perpetuall blotte to his name that he shall neuer be able to put away, vnlesse hee doe truly repent, and so get it washed away by the blood of Christ that will make all cleane. But else hee shall haue a shamefull name, an ill report, all the braue apparell, all the bribing and colouing in the world will not couer this blotte of the name and estimation, for he is a needelesse theefe that doth not steale for necessitie, but of presumption and therefore deserues no pittie.

We see that if a theefe vpon necessitie, (as it seemes to him,) but indeede no necessitie should make a man sinne) doe prige or steale from his neighbours, men haue some kind of mercie and doe not altogether so much abhorre it, but when one hath the remedie, and hath professed his thankfulnessse to God for the helpe, and his contentednesse and reioicing in it, he is a needelesse

needlesse theefe he shall finde no mercie, but he destroyes his soule and makes his name to stinke among men. And he that doth committe adulterie doth not only destroy his own soule but he doth what he can to destroy an other mans soule to, and so to kill two at once, & in this regard this sin is worse the either theft or murther. For if a theefe should strip a man of all hee had and besides that take away his life to, the man were not one whit the worse man for all this, but his soule might goe to heauen as well as if he had died in his bed, but hee or shee that inticeth an other to commit adulterie robs the party of his soule and saluation so farre as in them lies, for little doth he knowe whether euer they shall repent or be conuerted from this sinne, for this is such a wound as no phisition can lay his hand to heale it, but the holy Ghost; no medicine can cure it, but the bloud of the sonne of God, this is not to spoile his bodie but the soule, a far more dāgerous thing the robbing. For though one should make the bloud runne about ones eares with many wounds, yet there were hope that one might find some skillfull chirurghion to make all whole againe, but he that hath stricken so deeply into the soule and conscience, and hath kindled the fire of Gods vengeance in the heart, how knowes he whether euer this shall be healed? And what a fearefull thing is it to be an instrument to draw an other into hell and to an incurable wound for any thing that he knowes?

And againe an adulterer is a theefe for soisting in his child into an other mans lands or goods, that, that which one hath laboured for, and taken paines for, and hoped to leaue to his own seed and his posteritie after him, he should bestow vpo his most mortall foe. For of all men in the world, he would be most vnwilling if he knew of it to bestow it on him, much rather would he giue it to a stranger whom he neuer knew before, then vnto one that had so shamefully abused him; and could better find in his heart to leaue his goods vnto a vagrant begger, then to one whom vnwittingly now he feedes and cloths, and who shall enioy all his labour. This sinne of adulterie therefore is a most foule sinne in regarde of the wrong one doth to man, and to

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God also, who hath so great a regard of mariage, that it be faithfully obserued for the comfort each of other, as that he thought it not sufficient that they shall binde themselves in promise one to the other, but he will haue them also enter into a couenant with him, to bee true one to the other, which if they violate and contemne, it is a most odious thinge in Gods account.

Now the vse that we must make of this is; That sith it is so foule a sinne and yet our nature is subiect to fall into, as *Dauid*, after many corrections and humiliations, after many mercies and benefits when he was some thing well in yeares, and had the remedie also, yea and as the corruption of those times was, many wiues, yet fell into his foule sinne. This lothsomnes of the sin and the proudnesse of our nature to commit it, should moue vs to vse those meanes and preseruatiues which might keepe vs from it. For if *Dauid* did fall into it, to his great woe and to some blotting also and blemishing of his name, then we must not be secure and thinke our selues safe. But the meanes to make a man liue chastly in mariage, are these. First, if there haue beene fornication before mariage that is a secret poyson that lurkes within, and if it bee not stayd it will breake out to adulterie. Therefore that fire must be quenched by true repentance, and so it shall neuer flame out into adulterie; but else it will certainly haue his vent: an olde fornicator shall be an new adulterer, I meane by an old fornicator, such an one as hath committed fornication before mariage without repentance, for he hath a wilde fire within, that will not keepe within long, but will make him burne in lust as fast as before. And it may be said of him as GOD said to *Caine*, thy sinne lyes at the doore; so his old sinne lyes at the dore readie to catch him, yea it will let him haue no peace, but lies in wait, doggs and pursues him; and meetes him at euerie turne till it haue brought him to naught, vnlesse he by repētaunce first bring it to naught:

This then must be the first care if one haue beene a fornicator to repent for that. But if one haue not yet, he must keepe
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and obserue this second rule. Euerie married person must labour for pure and feruent loue to his yoake-fellow. As *Prov. 5.* He wils men not to follow after the straunge woman, but how shall I chuse? he answeres in 18. verse. *Reioyce in thy wife of thy youth, and delight in her loue continually.* If married persons get feruent and pure loue one to another, this will keepe them safe, for it is not hauing of a wife, but the louing of her that makes a man liue chastly, and it is not the hauing, but the louing of an husband that preserues a woman from whoredome, but if she haue him, and yet hate him, and dispise him, she is in danger euerie day, to be defiled. Feruent loue then must be sought for. Not such as flesh can yeeld; for the nature of flesh is, as to be fond before, so to be readie after to finde occasions and iarres, and dislike, but it is a gift of God, and a sparke that comes from heauen, and hath this vertue to make a man liue chastly. But now if one will say, Adulterie? Sure I will neuer be an adulterer, yet for all that he cares not for his own wife, but contemnes and dispiseth her, he hath no warrant to say so: nay he takes the next way to bring himselfe into the snares of adulterie, by this first breach of the bond of marriage, in that he doth not loue his wife.

An other meanes to auoid adulterie is set downe in *Proverbs 2. 8. 16.* *If knowledge enter into thine heart, and wisdom delight thy soule: Then shall it keepe thee from the straunge woman that flattereth with her lips.* To delight and reioyce in the pure word of God, and to embrace it in ones heart, this will so satisfie the minde, & content the soule with sweet comfort and delight; as that one shall not need to follow the impure and foule pleasures of the flesh that are contrarie to God and his word. But if wisdom enter not into the heart, Inst will, and if a man finde no reioycing nor pleasure in the word of God, he is in continuall daunger to seeke at the flesh, for no man can liue without his delight, and though it breake not streight to the mayne sinne of adulterie, yet it will beginne with other vanities, and not cease till it hath traced one through all the idle and foolish delights, and at length leaue him wallowing in this filthie and

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loathsome pleasure, for certaine where there is not a pure delight there is an impure.

Thirdly, will we be kept from this foule and monstrous sinne we must marke the rule of *Salomon. Eccles. 7. 28. I find more bitter then death, the woman whose heart is as nets and snares, and her hands as bands. He that is good before God shall be deliuered from her, but the sinne shall be taken by her.* He shewes how one may escape the lewd woman, and keepe himselfe free from her snares, namely, be a good man, walke religiously & keepe peace with god, else he shal sure be taught. He shews why God suffers filthy strumpets, & harlots to ly vpō the earth, namely, that they may be as a gaile or prison to keepe wicked sinners, & chains, wherein to hāper all vngodly persons, they be as fowlers to catch hypocrites that haue not the true feare of God, that those which be hatefull to God for other sins may be made hatefull to men also for this sin. For whē men prouoke God by sin that he hates as much, but be lesse subiect to disgrace in the world, then he giues thē vp to those sinnes that may shame them, & bring them into cōtempt before the world. And it not as most men say alas he was an honest man till he slipt into this fault; no, had he been honest before, God would not haue deliuered him vp to this vilde sinne. But because he was wicked before, therefore God punisheth sinne with sinne, and makes him more wicked outwardly, that his inward wickednesse might appeare to his disgrace; he hath liued irreligiously in the first table, and now God in vengeance giues him ouer also to liue vnrighteously in the second. These be the means to keep one pure, namely, an vpriight life that one liue in no other sinne that breaks off peace betwixt God and him. And to take delight in the word of God, and vse all good means to get a pure & seruient loue to the yoaƿfellow, and to purge out by godly sorrow, that venime of fornication, if any haue beene committed before, that else would infect the heart with adulterie; for marriage cannot kill lust, onely repentance can doe that, and marriage is an helpe to a penitent man to preferue his chastitie.

But now if one haue fallen to adulterie, and broken the
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covenant of God, there is no way for him but onely one, euen to confesse his filthie sinne, and to be grieued and iudge himselfe for it, and then to lay hold on the merits of *Christ Iesus*, & to craue Gods mercie, knowing that he can as easily forgiue to the penitent person, & the blood of Christ can as easily wash away adulterie in the highest degree, as the least spot, of wantonnesse. So much for the first outward breach, *viz.* Adulterie, the next followes; and that is called Fornication, that is, when single persons commit the filthie act.

And this howeuer it be not grieuous as the former, because it doth not breake the covenant of God, and is not punishable with bodily death, yet it is a fearefull sinne lyable to the curse of God and damnation. For so *1. Cor. 6. No fornicator shall enter into the kingdome of heauen*: It is such a sinne as shuts one out of Gods kingdome, and casts him downe headlong to hell, and the euerlasting vengeance of God. And the ill effects of adulterie afore named, namely a diseased bodie, a poore estate, a blemished name, and damned soule, and the drawing and murdring of an others soule doe agree to this sinne to. Oh but they will marrie the partie, and so all shall be well, and they will make an amends. But this cannot make an amends, for nothing can wash away the pollution of the soule, but the blood of Christ. But if you doe marrie the partie, why will you giue the first fruits of your bodie to the flesh and the diuell, and the refuse to God? it is a shamefull thing, to serue sinne with the chiefe of his strength, and God with the remainder. How can they looke for a blessed proceeding from so foule a beginning?

Why will he doe such wrong to his first borne to make him base borne, and his posteritie a bastardly generation? why will they beger a continuall sorrow to themselues, that they should not be able to looke vpon their childe without blushing, and cannot see the fruit of their bodie, but they must looke on the fruit of their sinne, and behold a witnesse before them of their owne filthinesse and disobedience to God? Or if he purpose not to marrie her that doth this, why doth he rob her of her virginie, and make her vnfit for any other else? Therefore this is
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a foule sinne and daungerous, for vnlesse it be repented for soundly, fornication before marriage makes a plaine and high way for adulterie after marriage.

The third outward breach of this commaundement followes. And that is vncleannesse which is eyther vnnaturall or naturall; vnnaturall, as *Sodomie* practised of the Sodomites, condemned *Rom. i.* when man with man workes wickednes, woman with woman commits villany, or else that beastly sin, when the seed of man is mixt with the seed of a beast. These nature abhorres and they be commonly punishments of some other wickednes, and follow a verie prophane and dead heart, & are worse then dulterie. The naturall vncleannesse is eyther alone, one by himselfe may defile his owne bodie in most filthie sorte, which though it be more secret from man, yet it is most abhominable before God, and often God brings it to light by punishing those which haue vsed it with teares of conscience, and horrible feares in their minde, or else with frensie and franticknesse. These punishments haue often fell on the practisers of this secret sin, and then all goes abroad, then they lay open, and vomit out all their owne shame, and howeuer they seemed chaste and pure before, yet now their filthinesse is brought to light. Also an other kind of naturall vncleannesse is betweene married people, eyther in their entrance into marriage, or else in their proceeding and vse of marriage. The vncleannesse in the entrance is eyther if one marrie an other of a contrarie religion; as a professor, and a Christian to wed an Atheist or a Papist; their whole life so led till repentance and conuersion, is vncleane in the eyes of God, for their marriage was not lawfull before God, and therefore in *Exo.*; these that had so married were constrained by God to put away both their wiues and children as illegitimate. Also if those marrie together that be within the degrees of consanguinitie or affinitie forbidden, they may cloake and shift as long as they will, but they shall neuer shift of the account and estimation of being vncleane persons before God, sith they marrie without the warrant, yea contrary to the commaundement of God. Also those that marrie without consent

sent of parents, their mariage is lawfull, and life vncleane, till they be reconciled to God by repentance, and their parents by submission. These be in the entrance and taking the estate of mariage. In the vse of it vncleaneffe is committed.

First, in comming together at vnseasonable times; this was a cause that made the land of Canaan vomit out their inhabitants, because they had no regard to obserue times, and this was to be punished with death in both parties in the olde law, because the time and manner of separation was then instituted. Also in mariage one may deale vncleanly by excesse for want of inoderation, for as a man may be drunken with his own drinke, and he were a drunkard that would sit at home and swill till he were ouercome: so likewise a man may be vncleane in exercise, though otherwise his mariage be lawfull; and this sinne though the hand of the Magistrate cannot punish it, yet Gods hand often findes it out, and the children diuers times prooue monstrous and vnshapen, or else idiots and naturals, or else verie vngodly and stubborne, and thus God meets with these secrete sinnes when men will not meete with him by repentance.

The last breach of this commaundement is in wantonnesse, which is the preparation and foundation for all the former, consisting eyther in things belonging to the bodie, or the bodie it selfe. In things belonging to the bodie as in the costly apparrell, not that there should not be things fitting the estate, and that there were not a diuersitie of degrees to be had, but in no estate or degree, may one be so excessive as to hinder him from good works of mercie and religion, that one should bestow so much time in trimming the bodie as he can haue no time for trimming his soule, and bestow so much cost in rich apparrell as hee can spare nothing to bestowe on poore seruantes.

Secondly, in straunge apparrell, as in *Zephaniah* the priest, the kings children are rebuked, for that hauing more money and maintenance then their neighbours; they did not bestow it in doing any worke of mercie to the poore, or prouiding any
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thing of profit for the commonwealth, but onely in setting out themselves by new fashions, that no new tricke or odde foolish deuise could come vp, but they must haue it straight, yea they neuer thought themselves well vntill they were beginners of some new fangled inuention concerning their coates, that other folkes might looke at them and lust after them, and these kinde of persons howsoeuer they seeme fine in their owne eyes, yet they be filthie in Gods eyes: Also in excessiue diet too much meat and drinke, for as one cannot lay on more fuell, but he sha'l haue a greater flame, so stuffing ones selfe with meate and drink will make the heart more outrageous in all euill lusts. As the prophet saith, *They rise vp full, and then they neighed after their neighbours wines, as a fed horse after a mare*; for though this be an homely comparison, yet the holy Ghost vseth it to make the sinne more loathsome.

Also in excessiue sleepinesse and lazing in bed, that a man liues so, as the world, nor the place where he liues shall be no whit the better for him, but he giues himselfe onely to take his ease, to rest his bodie vpon his bed: to doe nothing but eate and drinke and sleepe, that that time which God hath giuen to get good and some knowledge of good and some knowledge of God, and assurance of saluation, a man should abuse to follow his carnall and vaine sports, and to slugging on his bed; such manner persons be wantons, and by the Apostle put in the number of filthie persons that shall not inherit life.

In the bodie it selfe, and that is eyther in the parts or the whole. In the parts as an eye full of lust, as *Peter* saith, that ceaseth not to sinne, though thy bodie sometimes ceaseth for want of occasion, or for weakenesse, yet the eye is all busied in vnchast & wanton lusts. And the tongue in vnchast & wanton songs and reading loue bookes, of dalliance & filthinesse, which is a kind of contemplatiue fornication. They that made them be wantons and those that read them, and so euerie other gesture that stirs vp ones selfe, or many an other purposely to lust, that is wantonnesse as the wise man saith, that a wicked man makes a signe with his finger, and speakes with his eye.

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The whole bodie is abused to wantonnesse in dauncing, for here euerie part is abused to daliance, the eye, the hand, the foot, and all in meeting in embracing, in tickling, and such like. All the action is nothing but a profession of an vnchaste heart, here is an artificiall grace, an artificiall pace, an artificiall face, and in euerie part a wicked art is added to encrease the naturall filthinesse; and if you call it a sport, it is a verie diuellish sport to vse the bodie as an instrument of wantonnes and an inducement to fornication and adulterie.

Those also haue offended in wantonnesse that giue themselves libertie to be present, and see such things that be practises of wantonnesse, as stage playes, which serue for nothing but to nourish filthinesse, and where they are most vsed, their filthinesse is most practised: where the man is cloathed with womans apparrell, and that as ordinarily is put in vse, which the Lord calleth abomination; this is a way to breed confusion of sexes, and it is a plaine belying of the sexe. Those that then haue thus hurt themselves or others must craue pardon, and repent, and those parents, that themselves in youth haue taken libertie this way, must restraîne their children: contrarie to the common practise of filthie parents that haue themselves beene olde fornicators and wantons, now that themselves are spent, it doth them good, and makes their heart glad to see their young children treade in their steppes, and runne madding and skipping vp and downe with all wanton and vnseemely behauiour. This, howeuer men make but a sport of it, yet God will not tolerate, for if he cannot put vp the abuse of one member alone, to wantonnesse, he will neuer endure that the whole bodie should be thus abused. Thus much of the seuenth commandment concerning preserving our owne and an others chastitie. The next is concerning goods, in the eight commandment, which is.

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Thou shalt not steale.

THe summe if it is that we should not hurt our owne or our neighbours estate, but so farre as we can procure the good of both, not vsing good benefites onely to his glorie, but to the good and benefit of all mankind, and of our selues.

The things forbidden are eyther	Inward as the desire of the heart.	publike in	Church Common- wealth	1. Ex- cesse in any thing. 2. Idle- nesse. 3. Suer tiship. Niggardlinesse. Some shew or colour of law, as craftie bar- gaining, &c. Some meanes without colour as by force or prigging or such like.
	Outward eyther		Ill vsing of ones own by	
		priuate in	Vniust pur- suit of o- ther mens goods by	



Irst, for the inward breach of this commaundement, that is, lusting after another mans goods in the heart, the secret desire of that which is none of ours, though one seeke not to get it wrongfully. For as in the former commaundement, the filthie concupiscence of the heart was counted adulterie before God, though filthie practises did not breake forth: so heere he that inwardly longeth after his neighbours goods, is a theefe before Gods iudgement

ment fear though he stay his hand from taking of them. So in 2. *Pet.* 2. 14. He describing wicked men saith, they haue hearts exercised in couetousnesse. Though they durst giue such libertie to their hands, yet it was the occupation of their hearts to be alwaies stealing, alwaies desiring an other mans goods, euen as the thoughts and desires of a christian are busied in thinking of the life to come, and of their latter end, and how to glorifie God while they liue, so there desires and hearts were alwaies wandring and pursuing after an other mans goods, this was all the exercise of their heart. So *Micha.* 2. 2. *They euer feilde and take them by force.*

First the heart fals a lusting, and what then? then there is no stay, the violence of their lusts carries them headlong, and they cannot be quiet till they haue vndone a man, and spoild him of all his goods.

And this was *Akans* first beginning of Theuerie. He saw a faire garment and a wedge of golde, that was no particular mans indeede, but he knew it was none of his, for God had challenged the spoile of all that Cirtie to himself, but he thought that there was enough for God and for him to, and therefore he let his heart loose to desire it, and then he could not hold his hands of, but tooke it to his owne destruction and the utter ruine of his whole family, for they were all put to death, and the first beginning was his coueting heart. So *Asab* looks out of his window vpon a time, and sees how commodiously *Naboths* vinyard stood to his pallace, and thought he might make him a faire garden there, and he might haue a gooly priuate walke as it were, so close to his, & therefore he would faine haue it. And so sends for *Naboth* & offers him some consideration for it, but *Naboth* knew that he might not alienate his possession from himselfe, that God had giuen him, therefore hee sayes him nay, but his desire was so earnest and importunate that it would take no nay, and therefore hee was euen sicke with greefe and desire of that which was none of his. And then there was no way left, but *Naboth* must be slaine, and by hooke and crooke *Asab* must haue the vinyard, and so *Naboths*

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	Outward cyther			
		{ priuate in	{ Ill vsing of ones own by	{ wastful- nes as in Niggardlinesse.
			Vniust pur- suit of o- ther mens goods by	Some shew or colour of law, as craftie bar- gaining, &c. Some meanes without colour as by force or prigging or such like.



Ift, for the inward breach of this com-
maundement, that is, lusting after another
mans goods in the heart, the secret desire
of that which is none of ours, though
one seeke not to get it wrongfully. For as
in the former commaundement, the fil-
thie concupiscence of the heart was coun-
ted adulterie before God, though filthie
practises did not breake forth: so heere he that inwardly lon-
geth after his neighbours goods, is a theefe before Gods iudge-
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ment fear though he stay his hand from taking of them. So in 2. *Pet.* 2. 14. He describing wicked men saith, they haue *hearts exercised in couetousnesse*. Though they durst giue such libertie to their hands, yet it was the occupation of their hearts to be alwaies stealing, alwaies desiring an other mans goods, euen as the thoughts and desires of a christian are busied in thinking of the life to come, and of their latter end, and how to glorifie God while they liue, so there desires and hearts were alwaies wandring and pursuing after an other mans goods, this was all the exercise of their heart. So *Micha.* 2. 2. *They euenet fields and take them by force.*

First the heart fals a lusting, and what then? then there is no stay, the violence of their lusts carries them headlong, and they cannot bear quiet till they haue vndone a man, and spoild him of all his goods.

And this was *Akans* first beginning of Theuerie. He saw a faire gürment and a wedge of golde, that was no particular mans indeede, but he knew it was none of his, for God had challenged the spoile of all that Cirtie to himself, but he thought that there was enough for God and for him to, and therefore he let his heart loose to desire it, and then he could not hold his hands of, but tooke it to his owne destruction and the vtter ruine of his whole family, for they were all put to death, and the first beginning was his coueting heart. So *Asah* looks out of his window vpon a time, and sees how commodiously *Naboths* vinyard stood to his pallace, and thought he might make him a faire garden there, and he might haue a gooly ptiuate walke as it were, so close to his, & therefore he would haue it. And so sends for *Naboth* & offers him some consideration for it; but *Naboth* knew that he might not alienate his possession from himselfe, that God had giuen him, therefore he sayes him nay, but his desire was so earnest and importunate that it would take no nay, and therefore hee was euen sicke with greefe and desire of that which was none of his. And then there was no way left, but *Naboth* must be slaine, and by hooke and crooke *Asah* must haue the vinyarde, and so *Naboths*

both life and vinyarde were both taken away, but so that *Ahab* destroyed his familie and posteritie by this euill couetousnesse.

The vse that we must make of this is, that though we haue neuer done any man wrong in one pennie, yet we must repent for the wrong of the heart and the secret desire of the soule, or els before God we are culpable of the breach of this commandement, and lyable to the plague of God for it. Secondly, wee must learne to restraine our desires and keepe in the wandring lusts of our heart, for that which it is a sin to take before men, it is a sinne to wish before God, therefore we must binde our minds to the the good abearance, Now the way to expell this wicked and greedie couetousnes of wealth is to consider these two things. First, the small or noe good that riches can doe vnto them that haue them. Secondly, to consider the certaine hurt that the desire of them will bring. For the ground of couetousnesse is this, that men haue a false and foolish imagination, that wealth will bring some happinesse, and if they had riches in good store; then they should be in good safetie and in an happie case, but that riches can make ones estate no whitte the better, it is proued in the *Psalme* 62. 10. 11. 12. *If riches increase set not thine heart vpon them.* He would haue one let his heart be neuer a whit set to his wealth, and deeme himselfe no whit the better for the increase of them; what is not one better; nor hath he not cause to be more glad when his purse is full of monie; then if he had neuer a farthing; no sure not one iot, and hee giues three reasons.

First, saith he *God spake once or twice and I heard it, power belongeth vnto God.* This is reason, nothing hath any power to doe a man any good but God, therefore if he haue all the wealth in the world, his wealth cannot helpe him, it cannot keepe away any iudgement, it cannot free him from death nor from hell, but one may as soone goe to hell from weale or woe, *Diues* may passe into torment as well as the veriest begger alive. Nay it cannot beare of any one stroake of God vpon soule or vpon bodie in this life, it cannot keepe away sicknesse nor griefe,

greefe; then if they be such weake things, he that hath them is neuer a whit the nearer any good, nor further from any euill; why should one either earnestly desire them, or greatly reioyce when he hath them? Secondly, *To thee O Lord belongeth mercie.* There is no mercie but in God, nor kindenesse but from God, and that a man is kindly entreated, it is not from wealth but from God that puts loue into mens hearts: for if ones way be pleasing vnto God, he will make his enemies to become his friends; and contrarie, if ones waies displease him, he will make ones friends his foes, and those that owe him most dutie and haue here tofore shewed most loue vnto him, to be his most bitter enemies and seeke his ouerthrow. As in *Dauid* when hee had sinned against God, he raysed vp his sonne against him who notwithstanding his welth and kingdome, sought his life and would haue killed him. Thirdly, *shew O Lord rewardest euery man according to his workes.* That is an other reason, because God lookes, to workes, not to wealth when he comes to iudgment; as if he had said, most men dreame that it shall goe with them according to their goods and riches that they haue heaped vp; this were true indeede if their were no God, or else an idle God as Epicures imagine, that sits a sleepe in heauen, and cares not how things goes with men in the world, but if there be a God that gouernes the world that is awaken and hath the ordering of matters, then the question shall not be with what a mā hath? But what he hath done; not what riches? But what grace and goodnesse he possesseth; for sinne shall haue shame, and he that is godly and mercifull and humble, hee shall haue glorie and he shall be saued.

Sith it is so that riches are so little profitable or auailable, this must keepe out of our hearts this whorish desire of riches that cannot profit. Secondly, as riches are sure to doe vs noe good, so we are sure that the desire of them will doe vs much hurt, and as there is no helpe from the hauing, so there is certaine danger from the coueting. For in *Timothie*, the Apostle calt it, *the root of all euill.* Where this is there is sinne enough, no euill that a man will abstaine from, if it may procure his fil-
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thy lucre, he will forbear nothing if it lye in his way to gaine, neither will he doe any good that seemeth contrarie to his profit; therefore the daunger is greate that accompanies couetousnesse, namely the rushing into all kinde of mischeefe and wickednesse and the neglecting and omitting of euerie thing that is good. For it hinders one from the cheefe meanes of salvation and hinders the working of these meanes in him. How it keeps men from the word and sacraments, Christ shewes in the parable *Luk. 14. 18.* Some had oxen & could not come, some had farmes and must be held excused; in generall euerie couetous man hath some pulbacke from religion, or if happily sometimes he doe overcome that let by much a doe, & step into the Church dore and set him downe before the preacher, yet the holy Ghost tels vs how he is occupied, speaking to *Ezekiel* he sayes that they sat before him indeede, but though he was a man of rare gifts and verie eloquent yet their hearts went after their couetousnesse. So that a couetous mans heart is in continuall trauaile, though his bodie sit still, for sometime yet his meditations and thoughts are moyling and rotting into the earth; so that he can giue no attention to the word nor marke nothing that is spoken.

But yeelde that sometimes a quame of attention come ouer him, admit that he can frame to giue eare to that which is spoken vnto him, yet all is fruitlesse, he gets no good, for these be the cages of this world that like thornes choake the good seede of the word that no fruite can come vp, and thus we see what mischeefe a couetous heart brings, that no meanes of God can worke any good vpon such a man. These things therefore being well weighed and pondered vpon, that will staye one from these vaine desires of these vanities, and foolish doating vpon these idle trifles, that a worldly man, with so great paine doth hunt after.

And now followes the publique and outward breach of this commandement in Church robbrie. First, and that God himselfe finds fault with all, in *Malac 3.* where he charges them to haue robbed him, wherein say they? *in tithes and offerings*

rings faith God, so that to take to ones selfe those things that God hath appointed to religious vses and for his seruice; that is to rob and spoile God himselfe, of that which he hath challenged vnto himselfe. And in the *Proverbs*. *Solomon* faith it is an *abomination to deuoure things sanctified*. That is, to conuert things sanctified and appointed for holy vses vnto ones owne priuate commoditie, this is that which God abhorres. So for things pertaining to the commonweale, that is an other kinde of publique robbery; when a man which hath the disposing & ordering of things that pertaine to the commonweale and are to be vsed for the common good, will take them for themselves and make a priuat gaine of them. This is a foule fault and an high degree of theft, so much the more hainous, because it is more generall and a greater wrong, by how much it toucheth more, and because these be theeuers in request, and robbers that are in credit, which deceiue those that trust in them, and deale ill and vnfaithfully with them that put confidence in them, which doth much aggravate the fault. For other kind of theeuers those that take a purse by the way side, or that steale his sheepe or Oxen out of his grounds, or pulle his cloths of the hedge, they deceiue no mans expectatioⁿ, no man committed any thing in charge to them, nor looked for better at their hands; but he that is false to those which are his friends and rely vpon, and vntrustie to those that trust him, this is a right *Iudas* a theefe in a higher degree. These two are publique, now for priuate stealth.

First, in the abusing of ones owne goods, for a man may be a grosse theefe in Gods account, though he neuer touch penny of mans goods, but only his owne goods. For as in the sixt commandement, he that kils himselfe and is cruell to his owne person shall not be exempted from the name and account of a murtherer, and in the seueneth commandement a man may be a filthy person and a vilde breaker of that commandement in abusing his bodie himselfe alone; so in this eight commandement he that abuseth his owne goods and robs himselfe, is no better then a theefe before God. Now men abuse their owne wealth

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by two waies; by wastfulnes and niggardlynesse, by vniust spending and vniust sparing. For lauish spending and wastfulnesse hath many branches, first, excesse in diet or in appaile, in sports or in building, aboute that, that one is able and can goe through with all. For excesse of diet, in meate and drinke, the wise man saith, *He that loues pastime shall be a poore man and he that loues wine and oyle shall not be rich.* When one is giuen to his appetite, and will too much please his tooth, when hee will fare well aboute his abilitie, and so spend all in summer and keepe nothing for winter, this man brings pouertie vpon him selfe and and robs his owne family.

These men are among their companions and mates termed good fellowes, and esteemd as the only liberall and kinde hearted men in the world, but God calls them theeuers, and infidell theeuers, yea worse then infidell theeuers, that haue so much cast of ciuill honestie and humanitie, as that they haue no regard to their family. Also in apparell, if one will set out himselfe to farre and spend more in decking his carcase, then hee can well spare, and lay all he can get vpon his backe: this man takes his owne purse from himselfe and casts himselfe into such arerages, and runnes into such debts and danger and brings such a weight of miserie vpon his one backe, as that a theefe could not doe him halfe the harme by cutting of his purse or taking it from him, then this prodigall humor of his doth, that he cannot be content with such garments as be seemes his place & calling and abilitie, but must behang himselfe with such cost'y coates. This brings penury and want where God sends none, therefore such a man can giue no good account of his stewardshippe but must be content to come in the rowe of theeuers. Also in gaming, for a gamester is a theefe whether he loose or winne. *He that loues pastime shall be a poore man,* he beggers himselfe when God requires no such matter at his hands, but would haue him husband his own so thriftily that he might liue comfortably of that portion which God giues him; what neede he then put that to the fall of the lott which God hath already put out of doubt, and so to conuay his goods to an other by an vnlawfull

vnlawfull meanes? Oh, but he is a gainer sōetimes, thē is a theefe, for he should not couet that which is an other mans mony or wealth. Who hath appointed such kind of trafique or exchange where the one partie must receiue no competent and answerable recompence for his goods? God hath appointed no such manner of getting, and he that doth get by this meanes God hath branded it with a curse, and no word of God, no man of God, or seruant of God will giue any allowance or professe any blessing vpon this kinde of gaine, so that hauing no warrant for getting no comfort, in vsing no promise of blessing in the possessing of such goods, howe can hee free himselfe from vnlawfull getting and though a more common and receiued yet a wicked and condemned theft? So for spending to much on hawkes and hounds, this is to restraine ones owne hand frō mercie and to giue the childrens bread to dogs, which Christ forbid. And though they say they haue enough for both, yet they cannot but giue lesse to one, because they bestowe so much vpon the other, and they should not bestowe that vpon beastes, that they might better bestowe vpon men.

This then will be an ill aunswere when they shall come before God to answere for the spending of these thinges, as certainly euery man (let him thinke what he will) must giue vp his reckoning and make his accounts how he hath laid out his wealth that God gaue him to glorifie him by. I say when they must come to answere to this question. How haue you spent your wealth? This vpon my tast, this to please mine eye, this to delight mine eares, and so much vpon an other delight, and this vpon an other sport. But what haue you giuen to God? when I could haue any odd time I gaue now and then a penny to Christ; this is to giue the bread to the dogs and crummes to the children, as in truth most men doe. The full streame and freeness of their liberalitie runs to seruing of their lust, but the sparing gifts and pinching bountie that God must haue. And all these rob and couzen themselues, and though they imagine to get mountaines of pleasure yet the end shall be paine

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he that loues wine and oyle, and he that loues pastime, what is his verdict, and what sentence hath God set downe? He shalbe a needly fellow, and liue in want, pouertie is the best ende and easiest punishment of this wastfullnesse, for want of moderation in meat, drinke, apparaile, and pastime.

An other kind of wastfullnesse is in idlenesse. An idle person is a theefe, he puts his hand into his bosome and eates vp his owne flesh. He consumes himselfe and is a waster of himselfe, *and an idle person shall be clothed with rags.* If one should haue such a companion, as when he came to him, should find him sufficiently furnished with reasonable store of goods to maintaine himselfe, but by that time they parted company, should strip him out of all, leaue him nothing, make him goe in a ragged coat, and leaue nothing behind him but want and miserie; would not one thinke this was but a cousening companion, and a theeuish fellowe? But so it stands with idlenesse if that it keepe one companie a while and he will intertaine this guesst into his heart, it will make a speedie riddance of all, set him bare in apparell and base in account, and fill an house full of distresse and calamitie, that is founde full of wealth.

And in truth, experience shewes this among vs daily, that if a man be left well and be of sufficient wealth to maintaine himselfe in good sort, let him but giue harbour to idlenesse, and all flies away, it goes to wracke, and by little & little like a moath it moolters away his great wealth, & makes him no better then a begger afore it haue done with him, vnlesse he shake it of betime. And true it is that *Salomon saith, His pouertie comes like an armed man*: Idle persons be pouerties prisoners, if they haue no calling to settle theselues in, pouertie hath a calling to arrest the, and if they can take vp themselves in no lawfull businesse, pouertie comes with a commission to take vp them, and will not be put backe neither, it comes armed, it will preuaile. So that an idle man is a theefe to himselfe, he does that to himselfe, that if another should doe it, all men would take heed of him for a notorious cousener. And besides 2. *Thess.* 3. he condemnes
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such as walke inordinately, and bids them labour with their hands, and not be idle, that they may eate their owne bread; as if he had said, he that doth nothing, hath right to nothing, he hath no bread of his owne to eate, he puts stolne meat into his mouth euerie bit he eates, he cannot say, Lord giue me this day my daily bread, for it is none of his, because he neuer earned it, God will haue him doe something afore he haue any thing. God indeed allowes recreation, he will haue it to fit vs for our calling not to hinder vs from it. And why doe we account any man a theefe, but because he is a naughtie fellow, he takes his neighbours meat and paies not for it, he takes his cloathes, and giues him nothing in recompence: and why then is not an idle man a theefe, for he takes his meat and his apparrell, and what euer he hath from an other without allowance, without doing any thing for them; they be Gods, and God hath made no such bargaine that he shall haue them without doing seruice to him, but when he leaues his calling, he looseth his right and title, he liues of an others goods, & shall answer for it as a theefe.

A third thing wherein one plaies the theefe in his own goods is by suretiship. For *Salomon* names idlenesse and suretiship as two sinnes that men make little account of, but God doth marke them, and esteemes them as soule faults. For this suretiship how euer men thinke it comes from a kinde nature, and a louing disposition, that they would be willing to doe good to any; but it is nothing so, it proceeds from an vnwise heart, and a great measure of foolishnesse for true kindnesse at home, and loue if it be true loue, will doe most where it owes most, but this is a foolish crueltie when one vnder the shew of mercie to an other, will vndoe himselfe and his wife and children. I speake not this, but that a man may and ought to be suretie, and this is a dutie to be performed to a good man with a good calling; and according to ones abilitie, that he breakes not his owne backe with bearing an other mans burthen. Therefore in suretiship keepe these two rules, first, looke what a kinde of man he is that you would paune your credit for, a man must not do

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his hand ouer his head for euerie one that will aske, but onely for such as he is bound vnto by some bond of dutie, eyther for religion and charitie, or else for some knot of friendship or of kindred; else if one be so carelesse to be suretie for he cares not who, *Salomon* takes his coat, pittie him not, let him feelee the smart of his foolish and sinfull rashnes.

Secondly, for whom euer it be, goe not aboute your abilitie, promise not for so much as might hurt your familie, and impayre your estate if it must be taken from you, for when one is suretie, he bindes himselfe to pay if the principall doe not, and if hee doe not meane to doe it, or cannot doe, this is a meere dissembling and plaine couzenage of him to whom he makes the bond, and how can it be counted better then a lye when he promisseth to doe that which he neither can performe though he would, nor purposeth to performe though he could. If any one therefore haue offended this way, let him know and confesse that it was his rashnesse and folly, and then his best way is to repent and craue pardon of God, and beseech him to make a supplie of his wants. But so long as one continues these speeches, O I was deceiued, and I meant well, and I did it of good will; and he hath dealt ill with me, so long I say as one laies the fault vpon another thus, & postes it of from himselfe, so long he is farre enough from repentance, and shall be farre enough from comfort; the crosse and curse doe both remayne vpon as yet; that is not the way to lay it vpon another, it was long of his vnfaithfulnesse, and ill dealing with me; nay it was long of your owne vnfaithfulnes and ill dealing with your family, it was long of your wisdom, that you did not aduise vpon the matter, craue assistance at Gods hands, and aske counsell of his word, and of his seruants. If you had taken this course which is the right course, you had beene safe, but now that you are false, the best way is not to lye crying and exclaiming against him that was an occasion of your fall, but seeke how to rise vp againe, take the right phisicke, and goe to the right phisition.

God is the phisition, & true repentance, and prayer for helpe,
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is the right medicine, and if one vse these meanes, they shall finde helpe, the hurt is cured. Thus much for wastfulnessse, the next is niggardlinesse.

A base couctous, needie, and euill eye, when one cannot finde in his heart to take his part of the things God hath bestowed vpon him, but will serue and pinch himselfe, and rob himselfe of the vse of that which he hath in his owne keeping, this is as bad as if he should doe the same to an other; all is one to bring pouertie vpon an other by wronging him, and to bring a needlesse need vpon himselfe by wronging himselfe. It is a most miserable and base thing for one to restraine himselfe of his lawfull libertie in meat, drinke, apparell, and honest recreation, where God hath not abridged him. This sinne the wise man sets forth, *Eccles. 2. 26.* Where he speakes of two sorts of people, the one which God loues, and to those he giues not onely riches and abundance of all things, but also the right and ioyfull vse of the same, that they shall be able with comfort to vse that which God hath giuen them. But there is an other kind of people whom God hates, and how shall they speed thus? They shall haue payne to gather and heape vp wealth which must be bestowed vpon those that be holy and good in Gods sight. God hath certaine enemies in the world, vpon whom he purposeth to be auenged in this life, and how will he plague them? This shall be their curse, he will appoint them to be slaues and drudges, and lay vp wealth great store, but they shall want a liberall and a good vse, they shall toyle and moyle, and tumble and tosse, and carke and care, and struggle and striue for earth, a great deale more then Gods children can doe for heauen, and when they haue beene at all this labour, and spent themselues thus, they shall see no good day nor haue one houre of comfort, an other must enioy all.

Likewise in *Eccles. 6. 1.* *Salomon* speakes of the same sinne, he cals it an euill sicknesse, a plague of the soule, and a pestilence of the conscience. And yet it is verie common among men, that a man should haue good and wealth enough, enough to serue the husband and wife to spend to their daies merrily

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rily together, and to suffice the parents to reioyce with their children, and gouernours, to liue quietly among and with their seruants, if they had a heart to take their part, but through the vn-satiablenesse of the mind there are such feares, such cares, such wishing, such desiring, such wrestling such wrangling with wife, and chafing with seruants, that it is a house of disquiet and vexation, and in the midst of all outward meanes of comfort, they liue all without comfort.

This is a sicke family, this house is infected with the plague of God, & that vpon the soule, this is a most miserable and grievous disease. Therefore we must all learne to beware of this basenesse, which is ordinarie with men of most abilitie; of all in the parish you shall haue them come seldomest to Church vpon the sabboth daies, no more then needs they must, but vpon the weeke day neuer at all, not once in a twelue month, and if you aske them, why? what is the reason, you can finde no leisure to come to heare Gods word, and to seeke the meanes your saluation vpon the weeke daies? why alas we haue such a deale of buisinesse, so much trouble, as that we cannot dispatch it in anie time, we must needs follow our calling, and see to our household, and thus commonly it is seene that those which haue most land & liuing, haue most paines and vexation, all lies vpon them, and all must come through their own hands, they haue no seruants, none to helpe themselves, and they must needs looke to it; but who puts them to all this trouble, who laies such a burthen vpon them? surely this it is that eyther they be so miserable, and close fistd that ye will not lay out any thing to hire helpe, or else if they doe entertaine a seruant, they punish him so miserably in his diet, & deale so deceitfully with him in his wages, or oppresse & ouercharge him so cruelly with labour, as that he that hath had experience of them one year, will not be perswaded to liue with them the second, and thus they trouble themselves with plaine nigardise, and no necessitie that God hath imposed vpon them. This men commonly call good husbandrie and thrift, for a man to lay about him so, and take on, and doe all himselfe; but it is plaine theft before God,

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for one to spend himselfe, & pull a want vpon himselfe, when he may liue in plenty, Gods marks be found vpo him for a wicked man, and a cursed sinner, when he hath much, but can vse nothing. That he which hath a verie small portion, may liue more comfortably, sleepe more quietly, pray more cheerefully, and sing Psalmes with greater ioy, then he that hath so much abundance as nothing hurts him but too much.

These therfore that be such miserable bondslaues to lucre and couetousnes, as that they be as much at the command of gaine, both for their bodie & their sleepe and euerie thing, as the saints of God be vnto Christ Iesus, let them repent of there theeuerie, and not bragge of their honestie, & say they will desie him that will call them theeuers, for then they must desie God, for he will tell them they be theeuers that will not thankfully vse his benefits, but pinch and sterue themselves. We would thinke that it were an ill member in the bodie that would not be content that any other member should haue any thing, but would be scraping all to it selfe, and nothing was well which was not bestowed vpon it. For the bodie hath seuerall parts, and euery one hath his proper vse that is fittest for it selfe, and so in the familie, the husband and wife haue both their duities, and there is a place for seruants to, and those that one for couetousnesse will weare himselfe, and spend himselfe, and spend his strength and spirits, that all must goe through his hand, and nothing can be well, vnlesse it be of his owne doing; this misdeeming of others, and ouercharging of himselfe is a damnable sinne, and vnlesse he repent for it, God will proceed against him at the day of iudgement, as against as base a theefe as any vnder heauen. Thus much for theft in ones owne goods. Now for theft of an other mans goods.

And first, of that which is done with some colour of lawe and semblable shew of equitie and right. This is as bad & damnable a sinne as the other that is done more openly, for in other matters art and skill alwaies amends a thing, and makes it better, onely it makes sinne farre worse, and therefore the diuell is the most abhominable sinner of all, because he is the

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most subtil and artificiall sinner of all. This kinde of deceiuing one vnder colour of law, and vnder shew of equall bargaining and couenant, to deale craftily & against conscience, is horrible theft before God. And this is forbidden. *1. Theff. 6. That no man defraud or oppresse an other, for God is an auenger of all such things.* The Apostle condemnes this circumventing and politique fetching ouer ones brother in vnequall matches. I but saies some man, may not I make the most of mine owne, and seeke my best aduantage? if he be hurt it is not my fault but his, he should haue had more wit. Well this will not be a good answer to God saith the Apostle, he will tell you, that you should haue had more loue, he is an auenger of all these things, and will plague those that will gripe and pinch their neighbors thus, farre otherwise then themselves would be dealt withall in the like case. So *Iames. 5. 4.* he bids such howle and weepe, *for the crie of those labourers whose hire they had kept backe by fraud, is come into the eares of God.* Elie they might haue said, what reason haue you to threaten vs thus, or they to crie against vs, or to hold themselves discontented, what wrong haue we done them? we require no more then our bargain & our couenant, we agreed for all that we aske, and what iniurie is that? saith the Apostle it may be so, but your agreement was deceitful, you kept it backe by fraud, you made a coufening and craftie bargain, you plaid vpon your neighbours simplicitie, and abused his plainnesse, you saw more then he did, and knew the inconuenience better then he could, you wrapt him by craft, you feared him by great words, that he durst not yeelde, or you got him in by fayre promises, he lookt to be better vsed, and to haue some recompence in an other thing.

This catching men by fraud, and hunting them with nets, this is a crying sinne, and will let God haue no rest till he take vengeance vpon those that vse it. And thus *Ahab* got *Naboths* vineyard. He would faine haue it from him, & would not take it from him by plain and open violence, for feare of the speech of people and infamie in the world, but yet he was content to let *Iesabel* haue his ring, and she indites a verie coulerable and holy

holy letter. There was an ill report of a foule fault done amongst them, that *Naboth* should be blasphemour of Gods maiestie, and a wicked traytor against his prince, but yet for feare least mens tongues should be slanderous, and lies should goe abroad, a iudiciall proceeding must be taken, and least any thing should be done without aduice and good counsell, rashly and headily, a fast must be proclaimed, and the people must be called together, and there with fasting and prayer the thing must be tried orderly, and in forme of law. For good *Ahab* and good *Iesabel* were loath to doe any wrong, or to iudge one vpon a false surmise and rumor; therefore that the truth might appeare, let the elders of the citie search out the matter, and finde the truth in all equall manner, let the accusers come face to face, and so let them according as they sawe in conscience they were bound, proceed to passe to sentence. And so they did, and there were men at hand to forswear themselves, and now sith that all things were so plaine and euident, and matters went so cleare against him, alasse they were sorie but they could not chosse but deale indifferently, and according to law *Naboth* must haue that punishment that his foule fact deserued, he must forfait his life and goods to the King. And thus *Ahab* got the vineyard. Heere we see was dawbing and painting with sayre shewes and goodly words, equitie, conscience, and religion, and all to carrie out murther and theft; but did this make it a whit the better? nay this made it farre more abhominable in Gods sight.

So among vs, cruell enclosers that set themselves to vnpopular the land, and weaken the strength of the countrey, by ioyning house to house, and land to land, indeede for houses they doe not so muche delight in ioyning house to house as in pulling down houses, but all the land they would by their good wil get into their owne hand. These caterpillers what doe they? what say they? goodly words & sayre pretences you shall haue. O this wil be for the good of the comonweale & of the inhabitants, this will preuent much strife & contention, when things be parted, and euerie man knowes his owne, and they lie not

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in common thus, and beside it will nourish wood, and I know not what; and thus vnder pretence of a common good seeke to get all to themselves, and sweepe out men from of the earth. These commonly be great theeuces, but there is a great iudge that will proceed against them, his word hath passed sentence alreadie, and it shall not be long afore the execution come vpon such as doe harme by colour of doing good. The like may be said of those that hauing the goods of men deceased put into their hands by will, deale vnfaithfully, and put them from the right owners into their owne purse; this is plaine theft, and yet it goes for currant often among men, because it takes some shew of warrant from the law of men, but Gods law will allow it no colour. So *Salomon* speakes of theft by buying and selling, it is naught, it is naught saith the buyer, but after he boasteth, such as will depresse a thing about measure, and against their conscience and knowledge if they be to buy, but if they be to sell will extoll and praise the same thing farre beyond that they know and perswaded it is worth.

These and such like practises, are close and colourable that mans law doth not take so much holde vpon, but Gods law doth forbid and condemne. An other and the last kinde of stealth is with out all colour of law, when one will haue it, because he will, though he can alledge no shadow of right or title to it. As by violence and strong hand to take away that belongs not to one. This was the sinne of *Ophni* and *Phineas*, that when God had commaunded them to take sodden meat they would haue it raw, and if the people said, nay I pray you let God be serued, and let things be done according to the custome, nay would they say, but if you will not giue it vs, we will take it whether you will or no. Heere they could pleade no manner of intrest, and therefore it is said the sinne of the young man was great in the sight of God. So to steale by the high way side, and to take may mens cattle, or any such like dealing. This is a knowne sinne, and because such commonly haue nothing to say for themselves, but must needs plead guilty straight; They are soonest brought to repentance and amendment.

An other kinde of lawfull stealing which is done without colour of right is more priuie and cloffe, the former was violent and open, and that is either by taking or retaining. By taking when one layes the euill hands on that thinge which his conscience tels him, he hath no right vnto it, but it belongs altogether to an other man; of this theft the Prophet speakes. *Zachar. 3.* That the curse of God like a flying booke comes vpon the house of the theefe in the 2. 3. 4. verse. I see a flying booke the length thereof is 20. cubits and the breadth of it 10. Then said he vnto me, this is the curse that goeth through the whole earth, for euerie one that stealeth shall be cut of, as well on this side as on that. And in the fourth verse. I will bring it forth saith the Lord of hosts and it shall enter into the house of the theefe and him that sweareth falsely by my name, and it shall remaine in the midst of his house and it shall consume it with the timber of it, and the stones of it. The Prophet shewes that the curse of God followes such as steale, and bee theeues; swiftly it flies after them and God himselfe will bring it into their houses, and when it is there, it is like the most pestilent fretting leprosie that was not only infectious to men but would consume the howses & enter into the timber and stones. So Gods curse doth not rest vpon the bodie and soule only of theeues and those that will steale, but it will bring all to naught, vnlesse he purge it away by true repentance; A man were as good put a cole of fire in the thatch of his house or in the barne as bring any stolne goods among his stuffe. First, he saith, the man that steales shall be cut of, he prouokes God to deale with his person first, and to cut him of, to kill his bodie and damne his soule; why but though I be dead and gone, yet I hope my family and my children after me shall fare the better for mee; No, they shall fare the worse for it, for Gods curse that shall pursue them is such a deuourer and consumer, that though there should be no man or least no living thing left for it to worke vpon, yet it would not rest but shew it vpon the dumbe things vpon the verie thatch and the timber & the stones of the houses of such as haue prouoked God to lay it vpon them, as the Prophet *Abacuc* saith. 2. chap. 9. He that coueteth an euill couetousnesse

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troufnesse to his house, not to himselfe only. Men thinke when they can bring home those stolne goods, that this is a good thing, and shall doe them and theirs good, but indeede it is an ill couetousnesse, it brings a mischeefe vpon him and his house, so many thinges as a man gets by stealth from his neighbour, so many curses he gets to his soule, and so many plagues he wraps and rowles together to come vpon his posteritie. So that to be priggig and pilfering of that belongs not to him, nor is not his due, is a foule sinne against this commandement. Yet men haue excuses for this priggig.

As first, alasfe what should you speake of this it is a small thing & one should not make such a doe about so little a matter. Is^t it a small thing? Then ye more base and abiect compauiou you that will corrupt your selfe for so small a thing, he that will racke his conscience for a trifle, he will neuer sticke to do fife times worse for a matter of weight. If a man be not faithfull in a little, you may be sure he will neuer be faithfull in much; he that will venture danation for a matter of twopence, he will doe ten times more if it come to a pound, he that cares not to breake Gods commandement for a peece of breade, let him haue hope of a greater bootie, and he will not care for any commandement. If one will doe the Diuell such good seruice for so simple and small wages, let the diuell mende his wages, and he will certainly mende his worke. So that this excuse shews a man to be more wicked. Oh but I trust this is not to be blamed, why he can spare it well enough, twill doe him no harme, and twill doe me good, I hope this is no such matter. But first, who made you a deuider of goods, who gaue you authoritie to make any such partition? Hath not God giuen him that which is his, and you that which is yours, and will you haue God alter it, and not contented with Gods distributions, take that which belongs not to you? and for that you say he can spare it, it will doe him no harme; suppose one should goe to the Kings exchequer and breake open his treasure, and take out, though it were but twentie shillings or fortie shillings, and say, alasfe I am a poore man and this is not so much, the Kinge is rich enough,

ough, hee may well spare twice so much. I trust hee will not be much offended, though I haue ventured a little in my neede. But for all your neede and the princes wealth, he that would doe thus, were like to be counted a foole and be hangd for his pains, the excuse would not serue the turne; but now god he hath forbidden you to take any mans goods without any such cause of exception vnlesse he can spare it; that is not the question, whether it will hurt him or not, it offends God, he hath forbidden it and therefore you must not doe it.

And where as you say, it will doe you good, and helpe you, that is not true, it will hinder you rather and brings a further curse on you then afore. I but what course would you haue a man take? the world hath forsaken me, I haue no freind to helpe me, what would you haue me doe? what? why rather any thing then this. Haue men forsaken you, and will you make God forsake you? you can haue no helpe in the world, and will you therefore shut vp heauen against your selues to? if one were helpelesse and freindlesse here and knewe not which way to turne himselfe for releefe & succor, yet if he could turne to god and run to heauen, & haue hearing there & cōfort from thence, that God did heare his prayers and giue peace vnto his soule, his case is good, and he is well so long. But nowe when one is quite out of hope among men, and destitute of all outward comfort, then for him to make God his viter foe, and fill him selfe with inwarde euils and greefes to, this is a faire mending of the matter indeede, this is a wise kinde of helpe.

Therefore aboue all, then a man had most neede to keepe peace and league with God when the world hath cast him of, and if God doth chastice him with want, it were a farre better course to repent, and entreat God to helpe him, and turne away his heauie hand, then to adde more to his sinne, and so cause God, to adde more strokes and correctiōs, to those that he hath alreadie laide vpon him. So that whether the thing be little or greate, what euer a mans estate be, or who euer hee be whome he wrongs, he must alwaies take heede of this
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priuie stealth, of this priggging and close conueying an other mans goods to himself. Now as this is fault to any, so especially if the person to whome the wrong be done, be more neerer ioyned and tied in any bonds to vs or we to them, contrarie to the dealing of a number, that indeede will let their neighbours goods alone for some outward respect, they will not steale from them, but for their parents or masters, there you must giue them leaue they hope they may borrow law a little, and be some thing bolder with their goods, then with an others. But doe they not know what the holy Ghost saith in the *proverbs*, *he that robs his father and mother, and saith it is noe sinne, is a shamefull and a lewd sonne*. For this is so farre from lessening the fault, that in truth before God it makes it farre more haynous and abominable. For as he that kils his father or his master, doth commit a farre greater sinne, then if hee were a stranger or one further of, so here to, he that robs his father or his master, is in an higher degree a sinner, then if it were a person nothing so neere vnto him, to whome he did not owe so much dutie.

Therefore as one must labour, not to let his hands haue libertie to take in any thing that belongs to any man, be he neuer so farre distante from him, so especially he must restraine them from that which belongs to his father or master, or some such to whom he was bounde with a more strong and neere bonde then to other men; for it is a more wicked stcelth, that is done against a freinde, then that against a straunger. And thus much for stealth by taking.

Now an other kind of theeuerie there followes nothing inferiour to this, by vnlawfull retaining and keeping in ones hand that which is none of his. Whether it be with holding of things found or lent, or of wages or thinges that way due vnto an other. For though a man keepe himselfe vnspotted in this respect that no man can charge him to haue taken away one pennie from his neighbour either priuily or violently, yet if hee going by the way side finde a thing that he knowes not whose it is, then when he takes it vp, and after heares who is the right owner

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ner of it, and doth not restore his owne goods to him againe, all his former good dealing in other things will not excuse him from being accounted a theefe, and stealing from his neighbour. For God hath commanded to bring backe the thing that goes astray, and to make restitution of that which is lost; and if he did not so, before his offering could be accepted, he was to restore the principall and adde the fifth parte more vnto it.

For indeede his conscience will accuse him and the verie law of nature will condemne him. Because there is no man so ignorant, but if he hath lost his purse or any thing by the way side or any other way, would thinke it right and equall that hee who found it, should bring it to him againe if he knew him to be the owner of it, and would say he had not done the dutie of a neighbour if he should keepe it backe from him. Now, God commands to doe as we would be done by, and therefore this that he would be so dealt with all, binds him to deale so, and if he doe not he sinnes against his owne conscience, and that shall be sufficient to condemne him. So for wages, he that doth not pay his seruants or the hireling his due wages, in due time, without shifting and putting off from time to time, he is guilty of theft, and this is a grosse kind of stealing, breaking this commandement, *Thou shalt not steale*. This delay is thecuerie, though one doe purpose to pay the all, and that rather with the most to, then, to keepe any backe, if he be poore and not able to forbear this protracting from time to time is no better then plaine theft. This is forbidden, *Leuit. 19. 13. Thou shalt not rob thy neighbour*, saith God. But one might say I doe not rob him, nor I will not, for he shall haue his goods safe enough by me, I will take nothing from him that is his, then saith he againe. *Let not the hirelings wages rest with thee till morning*, as if he had said though you doe not take his mony, yet if you keepe it from him. I account it robbetrie, for the ende of his worke should be the beginning and performing of his wages; therefore after the worke is done, let not the wages tarry one day in your purse, for it is none of yours, it is your hirelings. So

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Deut. 24. 14. Thou shalt not oppresse an hired servant that is needie. Thou shalt giue him his hire for the day, neither shall the sunne goe downe upon it, for he is poore, and therewith sustaineth bee his life. If one be poore and in distresse, and he cannot beare with this delay but is put to his shifts, and made to endure hunger and colde, and to goe from him with an heauie heart when hee is not paid, and with a Sighe not knowing what to doe for releeffe; this is both crueltie in that he keeps that from him that should maintaine his life, and it is theft also in that it is an vnjust detaining of that which is done to the hindrance of him to whome it appertaineth. So that this kind of shifting and putting of the hireling with such delayes, is a fault that makes the man guiltie of theft, before God. Thus much for the thinges forbidden in this commandement.

The things commanded, are Either { Inwarde
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Outwarde

The inward dutie, is contentednesse with ones owne estate, with that portion whatsoeuer that God hath allotted vnto vs. To like so well of Gods deuision, as that we belecue in our hearts that that measure is best and most profitable for vs, that God our most mercifull father hath appointed for vs. This quietnesse with that part that falls to his share, is the dutie commanded to euerie man, and is the inward keeping of this commandement. This is commanded. *Heb. 13. 5. Let your conversation be without couetousnesse.* This is the commandement. Why might some men say, I am not couetous, that you may trie soone, and be content with those thinges that yee haue; certainly so farre as a man is void of couetousnesse, so farre hee is well content with that which he hath, and he that doth not thinke his owne enough for himselfe, it is sure hee is couetous after an other mans, I but how is it possible that one can be contented? I haue so many wants & can see no meanes to supply them, how would you haue one contente now, and hath not enough maintenance, nor cannot tell how to get it? Nay
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if one be a christian he hath enough to maintaine him, for hee hath the promise of God not to leaue him nor forsake him, and is Gods promise nothing? is not his word sufficient assurance of all things needefull? if God haue bid one be content, and giuen him cause to be content, why should not he be content, is not his truth pawne good enough? what is to be beleeued, & whereupon may one depend, if not vpon the word and promise of God?

For mans life consisteth not in the greatnesse of his portion or the multitude of his wealth, but in the blessing of god which will make a little goe farre, & doe more good then a great deale with out it, and he that hath this, what euer outward wants seeme to be, he is well. Indeepe if the promise were, your welth shall not faile and friends shall not forsake you, this were no great cause of comfort, here a mā could not but feare when his fastie consisted in the constancie of such vnconstant things. But if God hath promised to be with vs what should we feare, what any creature can doe against vs? So *Paule* speakes of himselfe, that he had learnd in all things to be content, *Philip. 4.* This is a point of great learning, and he is a good scholler in Christs schole that hath gone so farre, as that he can like well of Gods doings whatloeuere. This is a thing that only Gods spirit can teach one to be so well apaide with his owne, as that he doe neither enuie at this, that an other hath more, nor repine, and grudge that himselfe hath lesse.

But if this be such a point of learning howe should man come to it? That *Paule* shewes in. 1. *Tim. 6.* *Godlinesse is great gain, if he a mā be contented with that he hath.* First, because it makes man contented with that he hath. So farre as any man is godly, so firre is he content with his outward estate, though hee haue but a little he is not much troubled, for he knowes Gods hand is not shortned, and if he had nothing, he would not be out of heart, & dismaid, because he perswades himselfe Gods blessing can sustaine him as well without means as with means. And this was that, that made *Paule* so quiet and settled in all cases. For before Godlinesse had calmed his heart hee was as

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vnquiet as the sea, and troubled all the world with his raging and discontentednesse, none more boystrous then: But so soone as hee grewe godly, all these stormes were quieted, none more quiet and contented then hee, if they imprisoned him, if they whipt him, if they stoned him; hunger, cold, nakednesse, what euer came, all is one to him, it was no great trouble to him, he knew all came from God, and for his good, and therefore he neuer storind nor tooke on for the matter, but possessed his soule in patience, and knew how to beare all thinges quietly.

Therefore whoeuer would be patient let him labour to get godlinesse into his heart, many there bee that be willing, and will take paines enough to store their purses and their grounds, and their houses, but fewe there bee that will take paines where it were most behouefull, to store there hearts with godlinesse, which would bring contentednesse, and a sufficiency to, for we haue the promise of God, that if wee seeke the kingdome of God, we shall haue all other things cast vpon vs as a vantage, And the cause why God doth restraine vs, is not because he wants loue and cannot finde in his heart to bestow them, but because they would be ill for vs and we could not them beare, he would haue vs bee good within, before we seeke good vvithout, and know how to vse riches, afore we haue them to abuse. Therefore as we vvould not be counted theeues and breakers of this commandement, so let vs, be content to liue at Gods finding, and to rest vpon him, so good a God, that though we haue but a little, yet he hath enough, and though he giue vs nothing before hande, yet hee loues vs before hand, and will giue vs comfort in all distresses, and these outward thinges so farre as we haue neede and can digest. Thus much for the inward obedience, nowe the outward followes and this is the right vse of our owne, and the righteous dealing towards others.

The right vse of our owne is scene in frugalitie and liberalitie. Frugalitie that stands in getting and keeping: getting things must be by some faithfull labour in an honest calling, and by honest

honest dealing in the calling : *As Ephes. 4. 28. Let him that stole, steale no more, but labour with his hands that thing that is good.* To theeuerie which is a breach of this commandement, and idleneffe which is a kinde of theft, he opposeth labour, and the keeping of the commaundement, but then he shewes what kinde of labour it must be, namely in the thing good, in some lawfull and christian calling. For many labour all day, and all night, but that is in dicing and carding, and gaming, and vnthriftinesse which will neither make them haue an heart to doe good, nor abilitie to doe good, but brings a curse vpon heart and estate, the one is wicked, and the other commonly weak as is to be seene in stageplayers and such like that drawe the people away to vanitie, which take paines indeed, but is no profitable paines, and therefore it brings no profit, eyther to their soule or bodie, but brings them an hard heart and a wicked hand, and a miserable estate, that of all men they are the most prophane and lewde. Therefore as a man must not be idle, for an idle man cannot be an honest man, so this must alwaies be provided, that, he labour in an honest and lawful thing else one may toyle and spend his bodie in toying, and be neuer a whit the honestest man, if he serue not God, but serue his lust and filthie flesh. *Esau* could take paines, and that eagerly till he was almost dead with labour, but it was in hunting, in following his foolish sport, in this he would spend himselfe, for he saith, I am almost dead, and he was so faint that he would sell his birthright for a messe of pottage to refresh him, all this while he was as bad as idle, because he was ill occupied, and and this was a cursed labour. For God would haue one labour in such a calling as should humble his flesh, and pull downe and tame his pride, and make him fit for death, and as would bring some encrease vnto his outward estate, and better him in his wealth. so that he might haue where-withall to shew mercie as haue a mercifull affection. This God hath appointed, and these wil be the effects of a godly labour. But this wearying ones selfe in slauerie to his lusts, and seruing himselfe, it humbles one not a whit, nay it makes one more proud, more surly, and more

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affociable that one neither knowes God nor himselfe, it doth not prepare him to die, but it makes him forget his latter ende, and neuer thinke of death, it makes not the heart pitifull and mercifull, but it hardens the heart, and infects it with crueltie, and such an one as is not made by his labour able and willing to giue more, but able and willing to giue nothing at all. So that euery man must labour, no man hath any warrant or priuiledge to be idle, that is to be a Sodomite. And furthermore, euery man must looke that his vocation be honest and lawfull, or els hee shall doe himselfe more harme then good by his labour.

The second point of liberalitie is in keeping that prudently and discreetly, which was honestly gotten, for if labour in getting be not ioyned with wisdom in preferring and sauing, that is no good thrift, neither must this be a niggardly and miserable sparing, but an orderly and wise disposing and husbanding of that which God hath put into our hands, that he may be better able to doe good, and to releue others. In this manie fayle, and by sayling in it, are faultie in a good dutie as necessarie as the former; yea labour indeed, and that with great diligence and carefulnesse, till they haue gotten something, but let it goe as fast, eyther by drinking or gaming, or else by good cheere and daintie fayre about their abilitie, and by this immoderate vndiscreet lauishnesse, they vndoe whatsoeuer they did before by following their calling, and keepe themselves alwaies in want and penurie, whereas if they would be as careful to keepe thriftily, as they be painefull to get, they might liue of their labours comfortably and ioyfully, and besides might be much beneficiall to other that stood in neede, and haue wherewithall to open their hand liberally in workes of mercie.

So *Proverb. 21. 20.* *In the house of a wise man is a pleasant treasure and oyle, but a foole denouret it.* A wise man that is a godly man, doth not onely seeke and bring into his house, but will also keepe in his house, a pleasant treasure, delightfull riches, such as being gotten without any stain of vnjustice, hee hath

hath delight and comfort, and a blessing in the vse of them, and he hath not for necessitie onely, but also for delight euen oyle and things for refreshing and recreation. But a foole that is a wicked and an vn godly man, he deuoures all, what euer it be left him by his parents, giuen him by his friends, or gotten by his labour, all goes one way, all is deuoured, all is spent idly, and without any discretion, for he serues such a chargeable master as will leaue him nothing at the yeares end. Other masters vse to giue their seruants wages for their worke, but the diuell and lust whom wicked men serue, be both costly and hard masters, they will take all; and so long as there remains any thing to be had, they cease not calling for it, but all this hard and chargeable paines shall be rewarded with nothing but want and necessitie at the last. So that a good man must be as well a keeper as a gayner, he must know how to bring in lawfully, and how to lay out with such discretion, and to dispose things in that good order, that he do not bring himselfe into vnecessary wantes and troubles, but that he may haue both to comfort himselfe, and also to refresh others. Thus much for thriftinesse.

The other thing required in the right vse of ones owne goods is liberalitie, without which there is no true obedience to this commaundement. Now this liberalitie must spread it selfe in two braunches towards one selfe, and towards others. A liberall man must be liberall to himselfe, for all goodnesse begins at home, and shewes it selfe first where it was first bred. And so *Eccles. 5. 17.* This is good he saith, to eate, and drinke, and take pleasure in ones labour, and this he saith is the gift of God. To haue meat and drinke, and appa-
rell, is a thing common to reprobates, but to haue these things, and the right vse of them also in ioy and comfort, and thankfulnessse, this is a speciall fauour, and a thrift not common to many.

Therefore it is our duty to take a part of those things that God hath giuen vs, and with a thankfull and a cheerefull heart to enioy his kindnesse, and not to make our case worse then we need,

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need, as the foolish Israelites did, that when God in goodnesse had provided sufficient food for them, that they might haue enough, and gone to bed cheerefully after a good and competent supper, they were so fearesfull and doubtfull least they should haue had nothing for morning, that they pinched themselues of Gods allowance, and would needs reserue something vntill the morning. But what came of it, did not God send vvormes amongst it, so that it stanke and was good for nothing? and so it is still, this is a thing perpetuall to the end of the world, that he which will be a more niggardly then God would haue him, and spares more then God hath laid necessitie vpon him, the curse of God vvill fall vpon the goods thus saued, that it vv ere as good as they had beene spent, for they shall corrupt and vanish away to nothing, he that spares thus, shall neuer haue any good by them, that is most sure. And indeed if one doe not first shew mercie to himselfe, how is it possible hee should shew mercie to an other? he that vvill sterue and pine himselfe, vvhen he needs not, no man vvill trust him to feede and relieue his neighbour vvhen he needs, this is most certaine he that vvill be cruell to his ovvne flesh can neuer haue any true pittie to an other.

Therefore first a man must haue an open hand to minister vnto his ovvne necessitie, and to helpe himselfe, first see that himselfe be the better for his owne goodnesse and liberalitie. And yet that is not enough neither, a man must not spend all his kindnesse within doores, and keepe so spare a fire that can vvarme no bodie but himselfe, but after he must stretch out his hand to be bountifull to others, vvwhose vvant requires his helpe, and vvwhose penurie calls for some thing of his abundance. So *1: Timoth. 6. 17. Charge those that be rich in this world, that they be not high minded &c. That they doe good, and be rich in good works.* He would haue rich men not to trust in riches but in God, for riches be vncertaine, and what greater folly can be then for a man to put his confidence in that which must away he knowes not how soone? God vvill call for him, and he must leaue his riches behinde him, and come naked before

fore the iudgement seate of God. But if they would know how to vse riches well, let it not be in putting trust in them, or in looking bigge, and proud, and sowre, for this will make them hatefull to God and man, but let them be mercifull, let them doe good and distribute, and this will be a sure foundation for themselves, by so doing they shall be loued both of God and man, no better treasure against an euill day then that which hath beene laid vp in works of mercie. So in *Proverbs.*

11. 17. *He that is mercifull rewardeth his owne soule.* This is the benefit of mercie that one doth two good things at one time, he stops two gaps with one bush, he both helps and comforts his distressed, which is his owne flesh, and more then that, he furthers his owne reckoning against the time of account. For when God shall come to take a view, and search how euerie man hath ordred the goods committed to his hand, as certainly he will one day, let foolish men promise to themselves what libertie they will, and flatter themselves that all is their owne, and euerie one may doe with his owne what he will; yet they shall finde it is Gods, and to be vsed and disposed according to his will, and when such an inquirie comes, this will bring most vnspeakable comfort to a mans soule, when vpon his death-bed and when he is now to leaue his wealth, he can with a good conscience repeat to God how he vsed his wealth, and can hold vp his head before God and say, Lord, thine it was, and I did know I was but a steward, and therefore I disposed of it according to my masters will, I spent it not in seruing my lustes and mad desires, but in the seruice, and to the glorie of God, I was more willing & readie to lay out twelue pence to Gods glorie, and the releeuing of a poote member of Christ that stood in need, then one pennie in setting vp my flesh, and pleasing the vaine and foolish affections of my flesh: when one can thus speake to God, and make such a reckoning, he shall then well perceiue and feelee, to the exceeding ioy of his heart, what reward he gets to himselfe, that giues an almes, and shewes mercie liberally to an other.

And the Apostle *Paul* saith, that he that soweth plentifully

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shall reape plentifully, comparing liberalitie in works of mercy to sowing, and so it is indeed and shall yeeld a better and more plentiful crop, by how much the seed it selfe, and the ground on which it is sowed is better then any other. So *Ose. 37. The righteous is mercifull and lendeth, and his seed enjoyeth the blessing*: meeting with an obiection that seemes to arise indeed, I would faine be mercifull and doe good, I know it is a good thing, but alas I haue charge, I must prouide for my children, the father must lay vp for the children, and he is worse then an infidel that prouides not something for his family But God will haue one lay vp and prouide, and store something for his posteritie, and therefore he bids him be mercifull, for he will neuer bequeath a better portion, and a richer legacie to his seed, then when he doth many works of mercy, euen for their sakes, for God promisseth they shall enjoy the blessing of their goodnesse.

He saies not they shall be rich and haue the world at will, for a man may liue in as much ease and wealth, and pleasure as *Dives* did, and yet goe to hell when he dies; but they shall haue the blessing which imports thus much, they shall haue Gods fauour to bring them to heauen, he will blesse their soule and conscience, and they shall haue beside so much wealth as may stand with this blessing. Not so much as to make them proud & idle, for that were the way to make them cursed, but so much as shal haue Gods fauour to bring them to heauen, he would blesse their soule and conscience, and they shall haue beside so much as may stand with this blessing, not so much as to make proud and idle, for that were the way to make them cursed, but so much as shall suffice to make them thankfull, and profitable in the Church. And this blessing they shall haue not as a guest to salute them and away, but as an inheritance that shal abide with them, and helpe them for euer. Thus much for the right vse of ones owne.

Now followes the next point in the right cariage of our selues towards our neighbours, and that is called Iustice, which consisteth in two things, in getting and restoring. Iustice in getting is when one gets by lawfull meanes in a lawfull calling.
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Not by ganning and such meanes, without any sufficient consideration and exchange; for this is theft, these be cursed meanes, that bring a curse vwith the vnlawfull gaine, and such a man makes himselfe excommunicate in the hearts of Gods people, and brings hardnesse of heart vpon himselfe, and much mischief beside. But if the calling wherein a man exerciseth himselfe, be warranted and sanctified of God to this vse, then care must be had, and that as much that the meanes which one vseth in his calling be agreeable, if it be by dissembling, and lying by false weights or false measures, by false commending or discommending about measure, or by any such like vnconscionable waies, this is vniustice and a breach of this commaundement. Therefore let the calling be good, and the meanes good, and then a man may with a good conscience take the blessing. And this is iustice in getting: now for restoring. This must also be obserued, that if any haue in former time beene craftie and deceitfull, and dealt iniuriously with his neighbour, though happily it be hidden from men, and the world cannot lay it to his charge, yet his owne heart knowes it, and his owne conscience will not passe it ouer so, but he must heare of it. If I say ones soule tell him that he hath thus wrongfully entreated his neighbour, if he will be accounted a iust man, and haue the former offence blotted out, and the mouth and clamour of his conscience stopt from those fierce and bitter accusations whereby it vexeth and disquieteth vnrepentant sinners, he must see that he make restitution; let the seruant goe to the master and the goods returne home to the owner who hath the right title vnto them. This is commaunded. *Leuit. 6. 2. If any sinne and committ a trespassse against the Lord, and denie vnto his neighbour that which was taken him to trust, &c. then in the first verse he shall both restore it in the whole summe, and add the fifth part more thereto.* Where the holy Ghost appointeth that if a man haue beene any way iniurious to his neighbour, eyther by denying that which was lent him, or hauing found a thing lost, and knowing the owner, by retayning it, or by any other such like dealing, if euer he will haue God heare his prayer, and re-

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receiue his sacrifice, before his offering he must make recompence, the interest and the fifth part, &c. I but he is gone, I know him not, or cannot tell where to haue him, I but doe you know none of his kindred, hath he no sonne, or nephew, or brother, is there none neere vnto him that you know? not one. Yet it must be restored, it is none of yours, you must not keepe it, you of necessitie must part with it if you will haue the sinne pardoned. Therefore you must giue it to the Lord, the Church must haue it. *Numb. 5. 8.* So that this is the law of restitution. He that hath gotten any thing vnlawfully must not onely say indeed I haue done amisse, I crie God mercie for that that is past, and I will doe so no more, but for this I hope GOD will pardon me, I purpose now to leaue of doing wrong to any. No this is not enough, a man must reconcile himselfe to GOD, before he can reconcile his conscience to himselfe, God will not be answered with such a weake amendment, there can be pardon, or perseuerance vnlesse there be true repentance, and true repentance neuer goes before, but soone after you shall see restitution follow. Therefore let a man deale more soundly in such cases, that pertaine to the peace of his conscience; this hollow heartednesse and hypocrisie in such matters will bring no peace, therefore let not a man hearken to the diuell and his owne flesh for his hurt, and restore that which he hath defrauded any man of by ill meanes. If not, let him know for a surety, who euer he be, that there is no thriving by such dealing, sinne is a poyson infecting both the soule and bodie and estate, and vnlesse it be purged out in time, will bring all to ruine.

But yet some obiections seeme to arise; first, the thinge is of some price and the person is wicked, and would be willing to take the aduantage and follow the occasion to put me to death.

Therefore here danger seemes to stoppe ones mouth, and it were better to liue in fastie then to make restitution with perill of his life. But though the case shall fall out thus, yet the law of restitution admits no such exception, one must restore, yet wisdome must be vsed in this case, that both the partie

tic offended may be satisfiied and the partie which hath offended may be in satisfie. Therefore some other third person of wisdom and grauitie, a man of good account for religion and honestie, must be chosen, to whom the secret may be without perill reuealed, and by whose meanes the wrong done may be fully answered; and he must restore it in the name of the other concealing his name and particular fault, as thus he may speake. There is a man that in time of his ignorance hath wronged and endamaged you, and now that God hath touched his heart with true repentance, he is willing to satisfie you to the full, and therefore hath by me sent you so much as will fully recompence your losse, yet he desires to conceale his name because of perill that might ensue.

By some such wise and godly course, amends might be fully made to the partie that sustained the wrong and he that did the wrong be nothing at all endagered, for by Gods blessing no man is so malicious, but by the wisdom and godly counsell of the man that is imployed in this thing, and the full satisfaction and good dealing of the man that did wrong him, would haue held himselfe contented without any further prosecuting of reuengment. But there comes yet a further doubt. I am not able to restore, I haue not where withall. Then where nothing is to be had, (it is a common prouerbe,) the prince must loose his right. But yet so that a man must plainly and fully confesse his fault if there be not abilitie for restitution; yet a man must not neglect confession, and this further, a man must couenant with himselfe, that if euer it please god to giue him abilitie, he will be answerable to the full to all such wrongs, and then as we are in affection, so God will account vs indeed. If one can say in truth of heart. O Lord I confesse my fault to thee, and haue confessed it also to the person whome I haue offended, and though I be not able to recompence him, yet I resolute with my selfe and make a couenant with mine owne conscience, That if euer I haue it, I will paye him, and if I had it now, I would differ no longer, hee should haue it now, in meane time I will not cease to sup-

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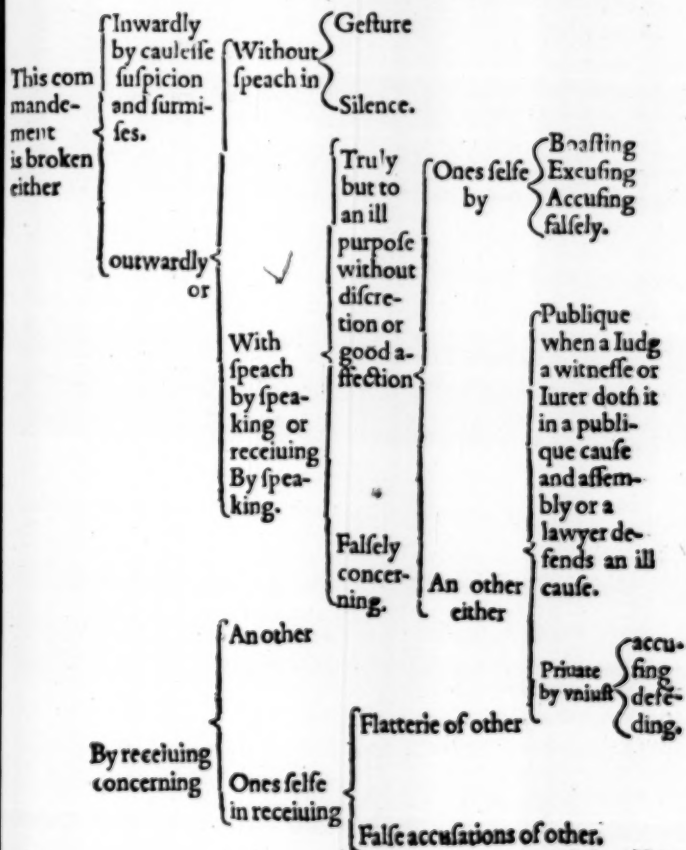
ply that by my prayers, which by reason of pouertie is wanting in my payment, that mine humble suite to God for him, may as much profit him as my sinne against God, and against him hath endamaged him.

Thus if a man doe, God will accept him, and esteeme of this as a sufficient recompence, and will himselfe rewarde the partie, and make vp his losse. And thus much for this eight commandement.

Thou shalt not steale :

Now followes the ninth com- maundement.

Thou shalt not beare false witnesse against thy neighbour.



Here

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Here should haue followed the summe of this commandement, and the handling of inward suspicion and rash iudging, and the two causes thereof v^z. Foolishnesse & vcharitablenesse; which notes the partie that tooke the former copie, as then came to short to set downe, and since by no meanes could come by them. The third followes,

The third cause of this vniust suspicion & misdeeming is an euill conscience; for when one is himselfe infected with any sin and lies in it without repentance, he is readie to measure all mē by himselfe, and thinkes no man can goe vpright, now himselfe halts. And this is exceeding plaine in *Saule*. He was a wicked murderer and purposed fully, if by any meanes he might effect his purpose to kill *Dauid*, and therefore welsee howe he goes about craftily to bring him in danger, vnder a shew of friendship, and forsooth did beare such a good minde to *Dauid* that worthie man and faithfull captaine, that had ventured his life for Gods cause and in the defence of his people; as that hee would freely and willingly admitte him to so neere a place as to be the Kings sonne in law. And therefore if *Dauid* were as willing to accept of his offer in kindnesse and dutie, as he was desirous kindly to grant it, and offer it, there should be no let but *Dauid* should without delay espouse his daughter, and become his sonne in law, therefore he willed all his seruants to commend his good will vnto *Dauid* and to shewe him howe highly he was in the Kings fauour; when all this while GOD knowes and hath made the world to know, that this was but to entrap him and bring him into a snare, that by her means he might the sooner priuily dispatch him. But when *Dauid* in modestie was vnwilling to take so high a place and therefore excused himselfe for his pouertie and inabilitytie to giue a dowrie befitting the greatnesse of such a personage; *Saule* verie glad of so good an occasion as he thought would not let it slip; but as he made shew, in great kindnesse tels him; what is the dowry all that you stand vpon? if that be all the impediment, I will soone remoue this let, and the matter shall bee effected. Let
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not *Dauid* thinke but that his nature will afford a dowrie good enoughe for a princes daughter, and let him not imagine that *Saule* is so farre in loue with mony as that he will looke for so great a summe of him, whō he hopes to find a valiant & courageous sonne; no *Dauid*, thy valure is a treasure and some of this courage, is that which my soule desires, and which shall fully accomplish this maiiage we desire. let mee but see heere 100. foreskins of the Philistines, those enemies of God, and Gods people by whose meanes we haue sustained much losse and daunger. Doe then I say take reuenge of these my deadly foes, which thy valure I know can doe without delay, and these shall be to me in stead, of so many masses of gold and siluer, this shall be a price for which and in recompence whereof I will bestow my daughter vpon thee, which I doe not aske, doubting of thy valure and courage, but that a further experience, may more amply proue that of which we haue had continuall tryall in thy selfe, that thou wilt be a valiant son vnto me. This was a colourable speach & pretended great good will, whē in the meane while, all *Sauls* mind burned with malice and desire of *Dauids* death and he hoped by this meanes to make him fall by the hand of the Philistians. Now *Saule* well knowing his owne falsehood and double dealing, was hereby brought into a vehement, but a most false and iniurious suspicion of *Dauids* infidelitie and treacherie towards him.

So those that haue poluted their owne soules and bodie with most filthy facts, and are the most vncleanest and wicked persons in a countrie, will soonest imagine and suspect an other to be most filthie and are readie to iudge all men fore where their sores runnes. An other cause of this is hipocrisie when one neuer examineth his owne heart, then he is most readie to prie into an other mans life, and he that spares himselfe will lay load vpon an other.

Thus the Scribes and Pharises were dissembling hypocrites, and neuer medled with their owne hearts to condemne any sinne there, and therefore Christ and his disciples could haue

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no peace by them, but they were continually misdeeming and suspecting and ready to censure hardly of them without a cause, for if they would haue bestowed but some time, in truth to haue entred vnto their owne soules, and made a narrow search of themselves, they would haue founde so much businesse there as other men might haue liued quietly enough by them. So Saint James saith, 3. *Chap. 17. vers. That true wisdom which is from aboue, is without iudging without hipocrisie.* He shewes the cause why the best men be neuer the rashest iudgers, neuer so hastie to passe sentence vpon other men, because they hauing true hearts & desiring to be as good as they seeme to be, haue so much to doe in fighting and struiuing with their owne corruptions, as that they cannot spend so much time, to be examining other mens dealings, and marking what other men doe amisse.

So on the other side take me an hipocrite that cares for nothing but to make a shew before men, that neuer labours to approue his heart to God and neuer strives against his owne secret sinnes, you shall haue him so nimble and so quicke in searching out other men that he cannot see a fault where it is, but he hath such sharpe sight that hee can see a fault where none is in another because he cannot see a fault where it is in himselfe. They thought that the cause why they could so quickly condemne other men, was because they were more holy the other men, and therefore tooke a priuiledge to themselves, to giue what verdit they thought good on euerie mans actions, but Saint James tels them an other tale and brings the true cause indeede, what made their hearts so readie to conceiue amisse and to thinke wrongfully of an other, because they had not as yet leard to thinke aright of themselves, for more hipocrisie alwaies breedes more rash iudging and misprision.

Thus we see what be the causes of this euill suspicion, namely at the least foolishnesse and vncharitablenesse, or else an ill conscience and deepe hipocrisie and the one of these is alwaies a cause. Now the effects are euen as bad, for if the heart bee infected

infected thus it makes one apt and readie to speake & do euill, if one allow himselfe to thinke euill, hee cannot withhold his tongue to speake it, and his hand to practise ill if occasion serue, for what euer is within in the thought that will shew it selfe opely, it will bewray it selfe in the mouth, in the hand, in all ones actiōs. As appeares in *Daniels* enemies that hauing cōceiued an ill opinion of him, that he kept them from honour, did nothing else but practise and lay diuillish plots till they had brought him into danger of death and sounde him within the compasse of a law. All this malice arose from hence, that they falsely suspected *Daniel* to forestall them of honour and to haue kept them from that high place, that they thought themselves as worthy of, and euery way as fitte for it as hee.

The vse of this is that if we would not be found culpable of the breach of this commandement, and transgressing against the name and fame of our christian brother, then must we not giue ourselues allowance to conceiue any ill opinion of them without sufficient warrant, and due ground for the same, for though the thing which we suspect be so indeede, that is not the question, if we haue no warrant, nor noe good prooffe and foundation for our suspicion, we are guiltie of the hurting the fame of our neighbour, for what though it may be so, in matters of our neighbours credit, we must not take such light coniectures as a sufficient cause to moue a suspicion; we must doe as we would be done by, and I pray you what man aliue almost is there that would not in his heart iudge this an vncharitable thing that because his neighbour should see I know not what weak probability, or rather surmises that had no probabilitie in them of some fault, therefore he should presently thinke and conclude that it was euen so, and beare such an opinion of him as of a transgressor in that kind, what euer fault it be, and so giue his name such a wound in his conscience by this deeming as could hardly be healed againe. no man would count this good dealing to himselfe and therefore euerie man must looke to himselfe that he doe not build a suspicion against

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his neighbour vpon weake and idle props, neuer thinke ill of one, till he hath deserued and giuen sufficient cause of it. But now this must be known by the way, that though loue will not allow suspicion, yet it doth not thrust out discretion, it iudgeth not rashly, but it iudgeth iustly, it is not so sharpe sighted as to see a little moath where none is, nor so purblind, but it can discern a beame, therefore rashnesse must be condemned and auoyded, but there is an holy wisdome to be had, as not to misdeeme without sufficient warrant, so when there is euident prooffe, and plaine appearance of a sinne to take notice of it to, which must be obserued against many men that by this doctrine, and indeede wresting it as euill men doe all scripture, take occasion to thrust admonition out of doores, and thinke all men should be blinde, because God will haue all men charitable. For so when they haue broken forth openly into grosse signes of wickednesse, and all their life shewes them to be prophane, vngodly, couetous, and deceitfull, and without the feare of God, come now and admonish that certainly they be wicked persons and haue no true faith nor repentance, presently you shall haue this first defence, Oh, G O D knowes myne heart you must not iudge, you must not search into a mans heart.

But a christian must iudge wisely though not rashly, he may iudge by the fruit, though not by the sap; if ones wickednesse be hidden, then God would not haue men censure, but if it breake forth he would haue men take heede and reprove also. As for example if one see a man that delights in ill companie, is neuer wel and as he would be, but when he is among drunkards and swearers, and blasphemers and such like vermine, one may iustly and vpon good ground without any sinne suspect such an one, and say, suerely, this man is a bad fellowe, such as his mates are, such is he, for surely good men would be glad of the societie of good men, and lambs will reioyce to be among lambs, and now he that doth take all his pleasure to be among vngodly persons, he hath pronounced sentēce against himselfe, like company, like man that keepes the companie. So if one
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heare any vomite out filthie and vnchast speeches, & his tongue be full of vncleannesse, his mouth is neuer emptie of lewd and lustfull words, now this is an infallible note and sure brand of a filthie, vnchast, vncleane person, for out of the aboundance of the heart, the mouth speakes; looke what wate comes into the shop, such is surely kept in the warehouse, and he that thinks thus of such a person doth him no wrong at all.

So others haue a good hope and a good faith, they hope to be saued as well as the best, if one will beleue them, and if you will not beleue them, they take as a great iniurie done to them. But what reason can they giue of their hope, what sound cause can they alledge why they should be saued rather then *Iudas*, & not goe to hell as well as *Cayne*, surely, for a reason they can yeeld no reason of their faith, they be not learned, but they haue a good heart, and a good hope, that God will saue them. Nay they neither haue good heart nor good hope, for a good hope is alwaies vpheld by good reasons and a strong faith, by strong grounds out of Gods word, elsie a man may talke of hope and faith, and a good heart, and be farre enough from any, least he can shew vpon what ground he builds his hope, it is but presumption, and when sinne and death shall encounter such an one, he shall fall away without any strength at all. So for the Sacrament, it is common custome of men, a day or two before they come to the communion, to wrap vp many reckonings and soule matters among themselues, and to rake vp the coles of their malice vnder the ashes, so closely, as that one would hope there were no sparke left, to kindle contention againe. But a day or two after, they be as craftie, as brawling, as full of coufening; & deceitfulnesse as euer before then one may boldly say, you haue polluted the holy Sacrament, you haue defiled the table of the lord, you came to it without faith or repentance, oh but you must not iudge. Yes now the case is so cleare a mā may iudge, for certainly if one come with repentance to the Sacrament he shall go with repentance from the Sacrament, & if one come a good man thether, it will make him better then he was; for God will alwaies keepe his promise, and if one come as he

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commaunds, he shall finde his sinne killed, and he would not haue false to his olde course so soone again, nor returned to his filthie vomit, if he had fed of the holy and pure bread of life *Iesus Christ* with an heart purged by faith and repentance. And therefore though no man must suspect without good ground, yet a man where there is iust cause ought to pronounce iust iudgement. Thus much for the first which is the most secrete and inwarde breach of this commaundement.

Now the outward followes, which is eyther without speech or with speech. Without speech eyther by gesture or silence. By gesture, when one carries himselfe reprochfully to his brother, and vseth such a kinde of behauiour as tends to vilifie mocke and disgrace him. This Psalm. 22. is condemned by a prophetic of *Christ Iesus*. That they nodded their heads at him and made mowes as indeed they did after, and this was as great an indignitie, and doth oft times as much disgrace one, and make him contemptible in the eyes of the beholders, as if one should rayle vpon him, with vilde and slaunderous words. This then is a wrong to ones name, though one doe not slaunder and rayle, yet if he vse his hand or his tongue or heade or any part of his bodie in such a cariage and gesture as doth tende to mocke his neighbour, he sinnes against his name and credit. The next kind is by silence, when one houlds his peace when he heares his neighbour slaundered, he stands by and can testifie of his own knowledge that the thinges spoken be false and lying and yet either in flatterie or feare of displeasing lets all alone, and doth not speake that he knowest to defend his neighbours innocencie and credit, he comes within the compasse of bearing false witness, and by silence makes himselfe guilty of the slaunder. For he suffers his neighbours innocencie to be suppressed and his name defamed when it lay in his power to defend him. And euen the law of nature will confute such a man and strike him downe dead that he shall haue nothing to say for himselfe. For doth not nature teach vs that this is equall to doe as we would be done by?

And which of vs is there that if one should be in company
where

where he were charged with false accusations & that his neighbour knew well enough but yet would not stirre his tongue to cleare him or shew the truth of the matter, and speake in his neighbours defence, whom he knew to be farre from all such ill practises; euery owne would that this silence were a betraying of his neighbour, and a great wrong as indeede it were. Then if we thinke others should not be silent when our name is wronged, let vs measure and open our mouthes to maintaine our neighbours puritie and good credit against any slanderers, which if we doe, we shall keepe this commaundement, in some measure, and God will stirre vp others that in the like case shall defend vs, and speake boldly to cleare our innocencie. And thus this commaundement is broken without speech.

Now by speech it is broken either by giuing or receiuing. By giuing out speech either true or false, for one may be an enemy and as much breake this commandement in speaking nothing but the truth, in some cases, as in other cases if he speake false and lying things, and this truth if it be put in the other end of the ballance of Gods iudgement will weigh as heauie as falsehood. If one speake the truth without discretion, vnseasonable, out of time and out of place, if his words be true, but his end false and wicked, and his purpose naught, he is as cruell and malicious an enemy to the name and credit of his neighbour, and as wilde a slander in the sight of God, as if he spoke that which were false. This was the fault of *Doeg*, that cursed enemy of *David*. When he sees *Saul* haue an ill opinion of *David*, and all his freinds, and comes in a chafe to his men saying, what will none of you tell me that my sonne and my seruant haue conspired against me? And *Doeg* knew full well by *Sauls* behaiour, that his end was mischieuous, and he would make a dispatch of all *Dauids* frieds, he steps me out now in this vnseasonable time, and there shewes what he had seene; that the priest had giuen *David* bread and a sword, and counselled with God for him. This was so indeed as he said, but this was a most diuellish and wicked part, and a foule fault; for hence arose that cruell persecution, and the murdering of so many innocent seruants

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vants of God. So in the enemies of *Daniel*, they did indeede catch him as busie at prayer as before, and it was true that he had broken the kings edict, but in the meane space they were most wicked and vilde persons that would bring this accusation against *Daniel* with such a malicious purpose, and hence they bewrayed all their former malice in inuventing such an vngodly decree, because they knew *Daniel* could be caught in nothing but in matters of God and religion. And there he would not yeeld an inch to them, but sooner leaue his life, then his God in the least thing.

So the *Ziphims* *David* had done them great good, and defended them against the Philistines, but now because they saw this was only the way to carrie fauor in the court, to bring some tales concerning *David*, therefore they come to *Saul* and tell him *David* is in such a place, this was no lie. But it was most slanderously and wickedly done to blab out the truth to such an ill end, and with so little discretion, when so ill a thing must needs insue vpon it as at the least the persecution, if not the destruction of an harmelesse man. So now a daies some men there be, that if they know any priuate fault, or particular and secret sinne by any man, then without any regard of time and place, they proclaime their neiighbours infirmities to the wide world, & care not before what company, among what persons, they blaze out ones weakenesse, and then if they be reprooued, they exult and say, this is true I tell no lie, and I will not be ashamed of the truth, yet a wise man would be ashamed to speak the truth foolishly and vnwisely when it should doe harme, and no good, and he would consider that a man might often sinne more in foolish and vntimely powring out these things that he knows to be true, with an ill entent, then if through infirmity they should speake an vntruth with desire and purpose to God. As the *Ziphims* and *Dorg* were greater breakers of this commandment, and more foule and shamelesse lyars then *Rahab* that told an vntruth to saue the spies, because her end was good though she fayled in the manner of it, but their ende was altogether naught and sinfull.

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Those then are heere to be confuted that will not doe as God commaunds them, tell their neighbour plainely of his fault, and not hate him in their hearts, but if they know a fault by him be farre enough of from telling him of it plainely vvhich vvere a dutie and an argument of loue: But streight set him on the stage, make him knowne to all men, never leaue talking of it, which shewes plainly that in truth they hate their neighbor, for if they vwould as God bids, tell the partie, this vwould heale the soule, and couer his sinne, and make him amend. But now to clamour in this wise, and raise vp an euill report and brute can doe no good but much mischief. Oh but I speake the truth: I but a foole speakes all that he knowes, a wise man vvill keepe it in till afterward. Let a vvise man heare of a thing, he vvill consider the time and place, and persons, and temper his speech in vvisedome according to these circumstances, but let a foole get a thing by the end once, and it must alout he cannot keepe it, he is with childe, and in paine till he be deliuered what euer dishonour come to God, or discredit to his neighbour, or hurt to his owne soule. Therefore one must not onely be careful that he speake no lying thing, but he must looke that hee speake not the truth also to an ill end, after an ill manner when it may may doe more hurt then good. So much for that breach, now followes the next in speaking that which is false, eyther concerning himselfe or an other. Concerning himselfe first in boasting and bragging, which is a most base and abiect thing contrarie to that which the holy Ghost saith, *Let an other praise thee, and not thine owne mouth*: as in *Rom. 1.* among the rabble of wicked men, men are reckoned boasters, those that because there is no true matter of praises to be seene in them, will get praise by speaking great things for themselves. So *Saule* where-as he had saued the king, and all the best of the cattle, he comes bragging to *Samuel*, blessed be thou of the Lord saith hee, I haue fulfilled the word of the Lord, when it was nothing so, he had done nothing lesse then fulfilled the word of the Lord. Heere he lyed now in bragging of himselfe. And all in excusing ones fault more then one should. The thing wherein *Saul*

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finied in the same matter, for when his lie would not goe for currant, but *Samuel* caught him; why? hast thou done the worke of God, that he comanded? then all should be dead, how comes it to passe then I heare bleating & lowing? Make these two agree that all be dead, and yet I heare some bleat, vwhen this vvas a plaine case now, he had not done his durie, then he shifts it thus; indeed, a few of the best of them vve haue kept for sacrifice, but I hope that is no harme. But vwhen this vwould not serue the turne neither, but *Samuel* followes him close, O saith he, hath God as much delight in sacrifice as vwhen his vvord is obeyed? then he fals to an other excuse, and castes it on the people. I feared the people saith hee, as vvho should say it vvas their fault and none of mine, thus if any credit had beene to be gotten, he would haue had that to himselfe alone, but now that no credit could be had, he leaues it for the people to deuide among themselves. And this excusing is a comon thing amongst all men. Ye shall not haue the most simple person, the most ignorant and sillie bodie in a vvhole towne, that hath the most shallow capacitie & dull vvrit that can be, but he is verie sharpe and vvittie to finde an excuse, he can scramble and vvinde, and vvill make hard shift to vvring his necke out of the collar, that hardly can any reproofe be fastened vpon him. And men thinke by so doing to lessen their fault, but in truth it is nothing so. For vvhat haue they gotten, but that now a man may say yonders a lyar, that is ill accounted of both before God, and also before men, he vvas ill before, but now he is farre vvorse.

It is a verie ill thing vwhen one hath vvounded himselfe by sinne to goe to the diuell for a medicine, he is the vvorst phisition that can be, and his phisicke is the vvorst phisicke in the vvorld, for he vvill sure enough giue them that, that shall make them vvorse and not better. One may thinke that these excusing be plasters, but in truth they be but poysons that venime the soule a great deale more then before.

Thirdly, a man lies against himselfe by excusing, as vwhen men in a kinde of proud humilitie vvill denie their gifts, vvith an intent to get more credit; oh alas I haue no gifts, no vvrit,

no learning, a simple scholler and vveake memorie, and such like, contrarie to that one knows & thinkes; now this depreſſing ones ſelfe falſely is not humilitie but iniquitie, for one ſhould make himſelfe neither better nor worſe the God hath made him, but if he haue good calling to ſpeake of himſelfe plainly as the matter is in truth. And now if when they lye of themſelues, & ſay they haue no wit, no learning, no good parts &c. & one ſith why in truth it is true, you ſay well, it is right you haue none of all theſe things. Indeed they would thinke ſuch a man did them great wrong, & ſcarce take him for their friend. For his deſire is that others ſhould croſſe him and ſay, nay ſay not ſo you are an excellent man worthie to be regarded &c. and ſo he will diſcommend himſelfe long enough, if he heare an other commend him, for this is it which he delights to heare.

But a man muſt neither wrong God nor himſelfe in diminifhing and concealing the things that God in goodneſſe hath giuen him, not to denie them, but to uſe them to his glorie. So for matters of this life, come to men for worke of mercie, and and then there is ſuch a whining, how poore they be, what a great charge they haue, what loſſes they haue ſuſtained, and I know not what, then they will needs be poore, whereas their owne ſoule beares them witneſſe that they are vvealthie, and haue much more then many men that doe a great deale more good then themſelues. Therefore, though a man doe not ſlaunder his neighbour, yet if he ſlaunder himſelfe he is to be reproboued as a liar. Heerein diuers of Gods children faile much in time of contemplation. Thoſe that haue beene, and are ſound and true hearted Chriſtians if they haue loſt their feeling a while, & cannot finde that reioycing in God and comfort in good things that in former times they haue, then comes the accuſer of the brethren *Satan* that olde and ſubtile ſerpent, and he ſtrives to make them accuſe themſelues falſely. On ſaith he, if you had beene good indeed, and had had a true heart to God, he vould neuer haue forſaken you thus, and giuen you ouer to ſuch a deadneſſe, and then through vveakneſſe, Gods children are readie to ioine vvith the diuell againſt themſelues

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and to thinke; it is true, sure I was but an hypocrite, and hollow hearted, my former comforts were but delusions & presumptions, if they had beene true, I should not haue lost them. But this ought not to be, neuer yeeld to *Satan*, but if he strue to accuse, do you strue to excuse, & if he would cast you down, by so much the more lift vp your selfe by reasons out of Gods word, and by former experience in your selfe & other Christians. For that is no good reason, because you haue no feeling, therefore you haue no faith, and because you haue lost the sence of your comfort, therefore it was no true comfort; this is no true conclusion, for those whom God once loued, he loued to the end, and will neuer forsake them.

Take heed of making such conclusions, for a man may want the feeling of his faith, and crie and call againe and againe for it, and feelee nothing all this while, yet neuertheless haue true and sound faith, if he feelee not faith; but he feeles the want of faith, and the desire of it, this is an infallible signe that he hath true faith. But doe not agree with the diuell to persecute your selfe, fight against him not with him, against your selfe, you shall find he is strong enough alone, you had not need ioyne with him, but rather set to resist him: if one be once the child of God in truth he is so for euer, if once in the fauour of God, for euer in the fauour of God. If God loued once, he loues euer, for though our feeling alter, yet there is no chaunge in him. Thus much for breaking this commaundement, by speaking that which is false concerning themselves.

Now it follows concerning others, and that is either publique or priuate. Publike first, when the magistrate or iudge passeth a false sentence in any cause that comes to be hard before them. This is a most heauie sinne and is as much as in them is to make God a liar, for he stands in the place and is his substitute and vicegerent here on earth; nowe then for him to beare men in hand that that iudgement which he giues is the iudgement of God that sets him there, when yet hee knowes it is false and corrupt, this is euen to draw God to be the author of a lye, so much as he can. And this is not only
wrong

wrong against Gods owne Maiestie, and the place wherein God hath set him, but it is an iniurie to the person thus condemned, in that he brings a blotte vnto his name and makes him ill accounted of, and that wrongfully, and deprives him also commonly, of some commoditie and benefit that by right did pertain vnto him. So for lawyers to speake in an ill cause for their fee, though the cause be neuer so bad, yet let the fee be good, and you shall haue one or other likely will pollish his tongue and whet his wit and sharpen his face, to couer a foule matter with a many faire words, and make that good in vttering, which in doing was altogether wicked; this is commonly counted wit, and he a wise man that knowes howe to gloze thus and set a good face and good colours vpon a cause but it is in truth a lying and a publike slander, and that branded with a curse, for in *Is. 5. The Lord said cursed be he that speakes good of euill, and euill of good.* And so long as a man will set himselfe to stand for an euill thing, his conscience will excuse him of two foule breaches of Gods law, that he hath hindered iustice, and furthered vnrighteousnesse to the vtmost of his power.

But here be some sorry shifts. Alasse I speake as I thinke I take the cause to be good, I must stand for my client. But I pray you what is the cause that you haue so ill eyes and such a simple capacitie to perceiue the vniustnesse of the cause that are so quicke witted to inuent clokes for the vniustice? Why cannot your witte see one as well as the other? How comes it about, that other men of farre lesse skill in law, and wit by nature, after to or three of your bouts can soone see the double dealing & how hollow matters are, and yet the fairest side is put outward to? But you cannot see, what is the cause of this blindness, is it not because the gift blinds the eyes of the wise, is not that which wanted in the goodnesse of the cause supplied in the greatnesse of the fee and that is the cause you cannot see? But suppose this were true, and grant that you were as you say ignorant of the matter, is it not a foule shame to be vctrous to speake so much in a matter before you know whether

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It be good or not to come in the face of the world, and pawne your credit for a cause that you neuer tried nor examined nor searcht into it, to see whether it were right or wrong. *Iob* would not doe so, but those causes that he knew he would enquire and search out the matter, and not open his mouth to speake, before he had prepared what and vpon what good ground to speake in the defence of any one. This will not serue the turne, when one hath abused his place, and abused his hearers, and abused himselfe by maintaining wickednesse, to say alas I knew it not, it is foolish and shamefull this for owne to venture and hazard his soule and his name, and then beare himself in hād that this will salue all because he knew it not, as if ignorance vv ere a plaster good enough to heale the vvounds he hath made in his conscience and credit. But why had not hee knowne that it vv as a sin to be ignorant, vvise men should vv orke by knowvledge. It is a most notorious fault vvhen one vvillingly and vvittingly stands in defence of an euill cause but is a fault to rashly, and vnaduisedly to slip into it. Further also false vvitnesses doe publikely offende against this commandement as in *nisi prius*, and such like cases; When one vvill come before the Iudges and giue a false and lying testimony.

This is often spoken against in the *Proverbs*, a false vvitness shall not escape; these be most pestilent and hurtfull vipers & these sting and doe mischeefe on euerie side, these peruert the iurers, delude the iudge, doe vvrong to the cause, and are hurtfull on euery side, put all out of order and turne all vpside downe, by their falschoode; this therefore shalbe first and greatest in the punishment, because they haue beene first and greatest in the sin.

And this God abhorres vvhen men be so audacious and so iniurious, as publikely to sin against God, and to chose rather to please men in sinning, thē please God in a good cause. When the false loue or feare of man shall doe more with them to make them sin, then the feare and loue of God can preuaile to keepe them from sinning. All these doe publikely offende. Newe priuate

private offence false and that is either in vniust accusing or vniust defending, That vniust accusing priuately is called slaundering and backebiting, vvhē one vvil speake euill of his neighbour that is free from that euill. This backebiting is a greate breach of this commandement and the backbiter offends in an high degree.

And the fault is so much the worse because it alwaies hurts three at once, this blow alwaies makes three wvounds at one time, he wounds the soule of him to whom he tels the false tale, for as we shall heare after, the receiuer is in a great fault therefore he hath one deadly blow. The second stroake lights on the name and reputation of the partie thus slandered & backebitten, for his name hath a scarre in the account of the hearer. The last and worst and greatest blowe hee giues his owne soule vvhē he infects it vwith slaunder, and makes his conscience guiltie of a lie. These three mortall wvoundes this lying tongue like a percing sword makes at one time. Indeepe he escapes best who is falsely slandered for he being innocent God will heale his name and bring forth his, but the other two wounds are more dangerous because they light vpon the soule, and more harde to bee cured because they are altogether sin.

Therefore it stands euery man ypon, that he raise vp no vniust report against any man. Now the best way to keepe himselfe against slaundering, is to make a couenant with his owne soule and to vow in himsele not to speake often of others mēs faults, for he that giues his tonge liberty to be busied about this subiect, it cannot be auoyded but that he shall slip to farre and speake worse then in christianitie and equitie he should; he that will speake to often of other mens infirmities, cannot keepe himselfe from speaking to much sometimes, therefore the best vway is to be sparing in this kind of talke. Speake seldom first. Then secondly, when one hath a good calling & iust cause to speake, let him speake discretely in due time and due place, that some good may come by his speech that either the partie may be brought to the sight and amendment of his fault,

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fault, or else others may be edified, and helped against such faults, speake in good affection, and with good discretion, that some or other may be the better for it. Euer more if one will speake of an others faults, let him be able to say I speake it to this, and this good end, this and this good vse I hope will ensue of my speach, or if he can see no profit that will come by his vttering it, let him keepe it till an other time, let him lay his hand vpon his mouth and say he hath gone farte enough allreadie.

For if there can be no good vse seene in speaking of it, certainly there is much sin in speaking of it. And for raising of an ill and false report against ones neighbour, it appeares what a fault it is in that God hath appointed and decreed in his law, that those which doe slander an other shall themselves vndergoe the punishment which such a fault had deserued, and such a person haue suffered if the thing had beene true, as he that wrongefully accuseth an other of theft, he himselfe should be dealt withall, as with a theefe, and he that reports that another hath committed adulterie, if it be proued false, himselfe must feelee the smart that an adulterer should. This the righteous God hath ordained, for what can be more iust, then that he which digs a pit for his neighbour without a cause, should himselfe fall into the pit, and he that seekes to take away his neighbours fame and life by a lye, should loose his owne credit and life for a lye. And this though the Magistrate neglect his dutie, God will not neglect, but as he made the law so he will see it put in execution, (for he is not vniust) vnlesse one first punish himselfe by true repentance.

Thus this law is broken by vniust accusing. It is next broken by vniust defending of wicked men and bad causes, when one will vse his name and credit and prayse to vpholde such a man, whose name soule and bodie and all are worthe to fall into hell. This is condemned 17. 15. Where speaking of this kind of men that be lyars in request and false witness in fauour, that be of so good a nature as that they will heale all thinges, make vp all gaps and make a glosse for any matter, they will
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condemne no man, nor finde fault with nothing, of such he saith, he that *Iustifieth the wicked, and he that condemneth the iust men, they both are abomination unto God.* He shewes that this dealing which men call a good nature is euen as abominable to God as if they should condemne goodnesse and good men. And therefore such men get but a little, they carrie away the credit with men, but they are as much out of credit with God, as they with credit with man; and God will bringe about that they shall haue a spot in themselues of that wickednes which they allow in an other, for at length God causes both the sinne and the shame to breake out, and then their former honour is all dashed.

So he saith in an other place, he that prayseth the wicked the people will curse him. To that he makes such a good bargain for himselfe as both God and the people of God hate him and abhorre him. And in truth iustly to, for he is worthie to be hated because he keepes men from repentance; for there is no better medicine in the world to heale the soule, and kill the sinne, then to let the sinner sustaine the shame and the paine that is due for his sinne, for this is a medicine of Gods making. And if all the phisicians in the world lay their heads together they cannot inuent a better, and therefore if they had any true loue they would let them haue it, and not dawbe ouer the fore so as it should fester & ranckle to death. So that no greater enemy can be found to the soules of men, then such that will smother all thinges ouer with colourable shifts. Then also they doe much hurt to others, for now when sinners are gotten in credit, & crept into some account they are lesse suspected & can with more ease doe hurt and mischeefe; for if darkenesse might be called darkenesse, and sinne goe vnder the name of sin and the diuell come in his owne colours, it would be so open that no man would trust, and so odious that all men would hate it. But now when the diuell will call euill good and come like an Angell of light, then men giue him some entertainment and he doth hurt them before they suspect him, and when euill men be garnished with some false commendations, they can closely

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conuay their wicked intents to doe more hurt a great deale, because they are lesse doubted. As in one example may appeare in vngodly and sufficient ministers, if they can get some commendation to commend them, and some great mans letter to speake for the, the those that els would neuer haue come to so much credit are admitted without any further inquirie and to the place and office of the ministrie, and when by lying they haue entred, their whole dealing is agreeable to such a beginning, and they proue very wolues that sterue and deuoure the Lords flocke.

And all this mischeefe came from a false witnesse that commended them with a lie. And so for matters of commonwealth when places of charge and importance are through false commendations, committed to naughtie and wicked persons, oft these proue vilde & wicked, doing much hurt in the place, so that these faulse and foolish prayses are but to get some credit to the wolfe that he may the more freely deuoure and wast the flocke. So that as one must not speake of his neighbors faults, but in loue and discretion and vpon good prooffe, so neither must he speake in his commendations. But in wisdome, and when the commendation is grounded on knowledg and iudgment. And thus much for giuing out false speeches.

Now followes for receiuing; which is a fault no lesse haynous before God then the former, for he is not only in fault that inuents lyes of his owne head but he also that receiues them and giues credit to them, and is bold to ground his report to an other vpon them. And that both concerning others and also concerning himselfe. To giue eare to a false report concerning an other is forbidden, as bewraying of a great want of loue, and good affection to the name of ones brother, and an ill disposition also in himselfe, for *Prouerbs. 17. 4. The wicked giueth heede to false lips and a lyar hearkens to the naughtie tongue*. Here the holy Ghost noteth a tale-receiuer with two wofull brands, he calls him a wicked person and a lyar to, that is glad to here false tales of other men, he is a naughtie person himselfe, and he him selfe hath a false and a lying heart, for if he had not, hee would neuer

neuer intertaine and approue and hearken vnto lies; and in the *Psalm. 15.* The holy Ghost sets down this as a differēce betwixt an hypocrite that is hollow-hearted, and a true and sounde saint of God; that an vpright man will not receiue a false report of his neighbour. Many bad men that haue no goodnes in them will not for their owne credit sake, and to saue their honestie as we say, inuent slaunders and be the first makers and brochers of lyes. But if some vilde and impudent person will but come & buzze in their eares some odde tale against professors, they will streight imbrace it, it goes for a warrant, tell it as confidently as if nothing could be more sure, and are as glad of it, as if it were some verie gainefull and profitable thing vnto them; this man now though he will carrie the name of honest man, is a wicked person, and if the holy Ghost speakes true a lyer. So in *Reuel. 22.* he saith, *that without are all those that make and loue lies:*

There he notes two kinds of lyars that must both goe to hell. There be two broods & as it were two litters of these mōstrous lyars. Some be so shamlesse and so gracelesse and so impudent and the diuell hath taken so farre possessiō in their hearts, as they delight to be coyning lies and busie their heads in inuventing and beginning slaunders. Others be not so rude and so grosse as that they will be the authors of a lye, but if an other man will bring it to them, they will not stande, to entertaine it, and approue it, It shall haue there good wordes and liking.

So the Pharises and high priests, would not themselues come before *Pilate* and forswear themselues and beare false witness against our Sauour, their faces were not so hardned yet they had not so farre cast of all feare of men and regard of their owne estimatiō. But if they could meet with on that had so bold a face & so wicked a mind, if they could get him for loue or monie, by hiring and intreating, or flattering, they were very well content and reioyced, they had found men so fit for their purpose, that would father a lye in the face of the world, and they be abettors of it to. So *Ahab* and *Iesabel* would not so much debase

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themselues, as to sweare falsely against *Naboth*; but if they could get any lewd fellows, that would become periurd for the matter, they would not refuse the offer, but tooke the aduantage against *Naboth* to put him to death. This serues to confute such as haue open eares, and will let in any lie that comes from the tale bearers mouth and giue it harbour to, and if occasion serue, sette it forth againe, and rehearse it to others, vpon so bare a prooffe, making noe other triall of it.

But come to them and tell them of it, why would you speake so false a thing to diffame your brother, this is the answer presently; why, I did not bring it vp, I am not the first that spoake it, I heard it, twas tolde me, and I had reason to beleue it, and I thought it to be true. Did you heare it, & did you beleue it vpon the bare hearing, then you shewe what you are, such an one of whom *Salomon* speakes, *A foole beleueth euerie thing*. First, euerie ill thing, for so it must be vnderstood else of all men they are most hard of beleefe. Tell him of that will doe him good, that will saue his soule, and helpe him against his sinne, he will not beleue it, one must keepe such a stirre in perswading, and bring reason vpon reason, and neuer the neere, you can by no meanes perswade him, but bring foolish ware to a foole such as hurts his owne soule and his brothers name, and dishonours God, and makes himselfe a liar this is fit for him, this bargaine is made without many words, he is verie easily brought to credit such matters, and why? because he is a wicked foole, lyes are a bait for a foole, and laye these in his way and hee is taken without doubting.

For as the spirit of God is a spirit of truth, and those that haue it, it leads them into all truth, and they are easily brought to giue eare to the truth, so the diuell is a lying spirit, he is the father of lies, & those that he possesseth he will make the beleue euerie lye.

And therefore this excuse will not hold out, I was tolde so and how can I tell but it is true, it may be it is so, and it may be
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it is not so, if the ground of your beliefe be no stronger, it is a foolish beleefe.

Verie nature will conuince such persons of want of charitie; for would any man be content, that an other should take euery flying report, and vncertaine rumor that went about the countrie, concerning him, and giue credit to it, and such credit as he would thinke ill, and speake ill of him vpon this alone foundation? would one thinke he had wrong, you should haue tried out the matter before you had beene caried away with it, you should haue searched whether it were so or no, talked and conferd with those that could tell you the certaintie of it afore you had so farre trusted it, as to rehearse it, and report it your selfe. Why? is an other bound to deale so with you, and is it not your dutie to doe so to others? Must not we doe as we would be done by, and haue that care of an others name and credit, that we desire an other should haue of ours. Therefore this is plainly iniurious and wrongfull dealing, and those that haue this way false, must repent for it, and aske pardon.

Secondly, hence we learne, to driue away such as be such reporters of other mens dealings such tale-tellers, as the holy ghost speaked. *As the North winde drives away raine, so doth an angrie countenance a slandering tongue.* When the aire is thick & the clouds looke blacke, and there is a shew as if they fill the countrie with raine, the North winde it riseth and purgeth the ayre makes the coast cleere, and dispels the clouds, and all vanissheth; so must a wise man beare such grauitie in his face, as that he may blow away flattring slanderers, whē they come full fraught with lies, he must dispell them by his verie lookes, and not suffer them to vnload their naughtie and lying stuffe in his eares. Therefore if the master perceiue any of his seruants to delight in secret telling tales in whispering against others, and bringing newes to traduce his neighbour, that they may get more credit vnto themselues, he must looke frowningly vpon such clawbackes, and driue them from him, giue them no hearing, nor shew them no ior of allowance, when they will be

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readie to bring such light stufte to ones eares, as they dare to and affirme.

This is a foule fault in him that cannot occupie himselfe in any beter businesse then traducing his neighbours, and it is as naught in the receiuer, when he receiues them with kinde lookes, and giues them some countenance, and maintains them in this wicked course, it is the part of a foole to belecue euerie thing, one must not be so light of credit. Indeed in matters pertaining to our good that God hath set downe in his word, the quicklier, and the easier one can belecue them, the better it is, but for these idle tales, that tend to nothing but to breed vncharitable conceits against our brethren, let them haue no entertainment, vnlesse they come garded with sound and good reasons, and proofes, for we say of theft, the receiuer makes the theefe, so is it in lying to, the receiuer makes the lyar, for if the lyars could haue no vtterance of his ware, & no man would deale with him in such trafficke, but shake him vp with a sharpe reproofe, he would soone be a wearie of his trade, but now because his ware goes away so fast, and he can haue good sale for them, he is in verie good liking with his olde occupation, and falls to coyning againe. Thus this commaundement is broken in receiuing lyes concerning an other.

It is broken also when one receiues lies concerning himselfe, whether in flatterie, or accusing. For receiuing and embracing the fawning flatterie of others. This was *Herods* fault. *Act. 12.* The foolish people, hearing his eloquent oration, and seeing his pompe and glory, would needs make a God of him, and they giue him an applause, the voyce of God and not of man: now he sits downe by it, and was very well content it should be so spoken. It was a base & abiect thing for them to go so farre in flattering, & it was as great a madnes in him to take it to himselfe, and be glad of it. They plaied the fooles too much in giuing such a false and blasphemous applause, and he plaide the foole farre more in receiuing it. So for *Felix* the gouernour, comes *Tertullus*, and because he would currie fauour with him, and haue him serue his turne, he reckons vp vertues good store, and

and will set him vp high enough; saith hee: *Seeing that we haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence we acknowledge it most noble Felix with all thanks.* And thus he sets in commending him in the beginning to winne him to serue his owne turne. This was a seruile and contemptible thing for him to lie thus openly, for it was well knowne, and he was not ignorant, that *Felix* was a most cruell, vniust, and filthie person. Now *Felix* sits by, is guiltie in his conscience, that he had been a verie wolfe, and a tyrant, and an vngodly person, knowes all this is false therefore, yet the foolish man swallowes all, and was very willing to heare a long catalogue of false praises. In this doing now he sinned grieuoussly. Therefore a man must be content with that praise which Gods word and his owne works doe giue, and neither seeke for nor receiue any more. That which *Salomon* saith of a vertuous woman, euerie man must obserue of himselfe, *Let her works praise her*, saith *Salomon*. *Proverbs.* 31. 31. So must euerie man be content with that praise that he deserueth, & not so much looke what other men speak, as what himselfe hath done.

Therefore this condemnes the foolishnesse of those, that will bring vp flatterers, and keepe companie with such slauish persons, as will be alwaies giuing them false and vnderferued commendations, & that before their face to: And then let such a sinful person come & fawne vpon him, and cast forth a many lies, Oh you deale wisely, you take a good course, you play the good husband, and you prouide for your selfe. Then let Gods ministers reprove them as long as they will, and their faithfull friends admonish them, they beare of all with this, and they will follow their owne waies, and why so? you reprehend me, and found fault, but I cannot see it is such a fault as you speake of, for I know there be that commend you, flattering sycophants, and dissembling clawbackes, that will speake any thing for aduantage, and any thing is good, if they hope to get by it. And why will you be so foolish to belecue those that speake for your hurt, in that thing that your conscience
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eyther doth knowe, or may knowe to be altogether false. This is that which hardens the heart, this keepes from repentance, this makes one obstinate, that he will goe on, and nothing shall turne him, when he harkens to such as will sooth him vp in any thing, care not what they speake, so they may please, and so suffers himselfe rather to be deceiued and seduced by them then admonished and led in the right way by God.

And this shewes a uerie ignorant and foolish minde, that one is not acquainted with his owne estate, nor doth not cast ouer his accounts that hang betwixt God and himselfe. For if some foolish fellow to some banquerupt that knewe the particlars, and had often reckoned ouer his debts, and saw plainly that he owed more then hee was worth, if some companion as beggarly as himselfe woulde come and tell him, you are a verie rich man, you haue great wealth, you are able to buy lands, and purchase fayre lordships, and such other idle talke, would he be perswaded by him, woulde he leaue this, and bragge of his wealth, and take himselfe for some great personage? it were impossible, hee woulde count him for a madde man that would say thus, but hee would be neuer a whit the prouder for all his tales. So if a man would often rife his conscience, goe ouer his affections, and see how they be disordered, consider his actions, how farre square from Gods law they be, and thus vse to see into himselfe, and make account of his debtes, and arrerages, wherein he had cast himselfe.

Then let a thousand smoohtongud dissemblers come and perswade him, you haue liued honestly, you haue behaued your self well and like a christian you are a verie vertuous man; all of them could not driue it into his heart, he would neuer receiue their false testimonie, but would say, no, I see how much and how often I faile in my dutie, how much, I how often I runne ouer into sinne against Gods commandements, I know my selfe, it is nothing so, and then he would quickly discouer their flatterie, and perceiue their treacherie. But now because men be so
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carelesse that they will not cast ouer their their owne account themselues, and make a right reckoning that they might know their owne estate, therefore others come and bring in false reckonings, and make false accounts, and so they be deceiued, and thinke themselues in a verie good plight, when in truth they are most wicked and miserable. Therefore a man must not take any more praise or commendation, then that he can approue to be true by the testimonie of Gods word, and the witnesse of his owne works and life, beware of that, that puffes vp, and hardens, let no man perswade vs that we be better, or our sinnes lesse then they be. And thus much for receiuing of those false testimonies concerning ones selfe that they come in the way of praise, and extolling. Now for those that come in the way of accusing and depreffing.

For as one must not yeeld to the flatteries of other, so neither must he yeeld to their false accusations concerning himselfe, that tend to make him thinke worse of himselfe then indeed he ought, and so to disable him to doe that good he should, and also hath libertie to doe. So *Iob* would not accord to the sayings of his friends in this case, let them say as oft as they pleased that he was an hypocrite, and had not an vpright heart before God, *Iob* would not for all that consent that it was so, he would not while he liued forsake his innocencie, and let let goe the puritie of his cause, nor would thinke a whit the worse of his former life or of his present estate for all their proofes and reasons that they did falsely alledge against him, for he knew that he had many daies and times before, made all euen betwixt God and himselfe, he had many a time cast ouer his accounts, and found himselfe acquitted of all before God, that no debt remained to be laid to his charge. For howsoeuer no man whiles his life endures shall be freed from the dregs of sinne, and the spots of corruption, yet when he in a sight of his faults, comes to repent, and be sorrie for them, and to pray to God for pardon for them, and to beleue that God for Christs sake will forgive them, he is as free then from the guilt and punishment of all his sinnes, as if he had beene euer from the action of them.

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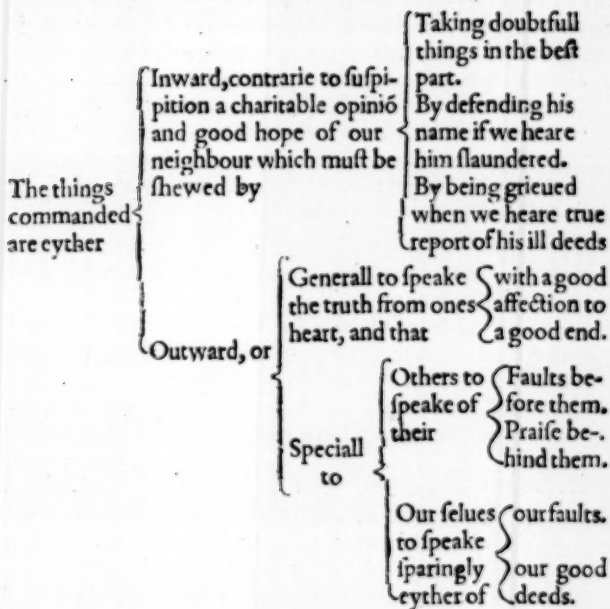
Now *Iob* knew that he had often after this sort set all reckonings right betwixt God and himselfe, and that no fault hung vpon the score vnrepented and vnforgiuen. Therefore all their perswasions could not withdraw him from his faith, and from clearing himselfe of hypocrisie, for what euer they said, his own works which he had in remembrance, God & his own conscience with which he was well acquainted said, that he was true sincere vpright, and guiltlesse of that crime which they so sharply charged vpon him. Wherefore he set them all at defiance that would offer to make challenge to his innocencie. Though his wealth was gone, his children dead, his cattell stolne and kild, his seruants slaine, and his friends all gone backe from him, yet his innocencie stucke to him, and his assurance that he serued God in the truth of his heart, and the vprightnesse of his soule abode by him and this neither his friends nor foes, nor all the diuels in hell could wrest from him, but he held it fast in spite of them all, and that was the cause he bore his affliction so patiently, and with so great comfort. But now if he had embraced this false testimonie and accusation euen of good men, and said alas, indeed this is true that you say, I neuer had an vpright heart to God, I did all in hypocrisie & al in dissembling, nothing in synceritie, nothing in truth, it is euen so, I am, I am an hypocrite, he might and could not chuse, but haue held downe his head with shame, and he had beene wholly oppressed with griefe and vexation, all his good actions, would haue afforded him no iot of comfort, no consolation or peace, for if they had been done in hypocrisie, they had beene all sinnes, and he would haue had no heart, nor could not haue endured to come to God, nor lift vp any prayer to him, for so he saith, can the hypocrite pray to God at all times? and thus hauing deprived himselfe, of these stayes and supportes, he must needs haue sunke downe in despaire and anguish.

This serues to confute those that whē as they be in truth sound Christians, and many infallible works of true Christianitie haue appeared, and doe now appeare in them, yet if the diuell eyther doe himselfe or else moue some wicked, some filthie sinner to

roare in their eares that they be hypocrites, and that they haue no truth in them, do all in dissembling, and to be secne of men; streight way they are readie to ioyne hands with *Satan*, and vse their owne strength against their owne soule, and will seeke out reasons to confirme the diuels false and slaunderous blasphemies, but in truth to weaken their owne faith, and bring much needlesse trouble, and many gripes vpon their soule, that if they had withstood these lies, they might haue escaped. Nay (say ye) surely it is as they say, wretch that I am, God hath met with me now, they should not haue had power to say so, had it not been so, I am false all that I haue done is in vaine, it was but glosing and dissembling.

And why so? Is not the diuell a lyar, and will you so easily giue him credit, and that at the first? But this is not well, for as one should not yeeld to the vniust and false praises of another, so neither must he condemne himselfe, vpon so slender a ground as the diuels or diuellish mens words: nay one must not so easily rob God of his praise, and himselfe of his comfort. And as the former persons, were so easily seduced in matter of their comendation, because they seldome or neuer looke ouer their sins, so these are so quickly put in doubt of their vprightnesse, because they doe not vse to marke what good workes they doe, and to consider what graces God hath bestowed vpon them. For if one would not be alwaies looking into their infirmities, and searching into their infirmities, but sometimes lift vp their eyes to the mercies of God, to that strength which he hath giuen them against sinne, and power to doe some good things, and make as diligent a rehearfall of Gods benefits, as of their afflictions and miseries, they would not be so easily driuen from their hope, and put out of comfort. The diuels slaunders would not daunt them so much, but they would take faster hold of Gods mercie. Thus much, for the breach of this commaundement.

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First, for the inward dutie, heere euerie man is bound to haue a charitable opinion, and good conceit of his neighbour, with a desire of his good name and credit. This louing perswasion of the heart, is contrarie to the former instructing and mis-deeming. For as suspicion allowed makes one lye open to all the finnes that follow in speaking or receiuing ill reports, so this being obserued that our hearts be well seasoned with this charitable opinion and desire of his credit, one is sure not to slander himselfe, and he can nothing so easily be rainted by receiuing the venom of false slanders from other mens mouths. Therefore to mound our selues against all other breaches of this commaundment, First, get our hearts to giue our neigh-
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hours that good allowance, that wisdom and charitie will afford him. Now whether one haue this maine and principall vertue of this commandement or no, It must be tried, and euery one may know his owne heart by these three rules. First, in doubtfull things where the matter is not plaine, alwaies take things in the best part if any sence can be found better then other, let that be had, If matters be not to euidently ill, alwaies a heart that is charitable disposed to his neighbours credit, will seeke the best interpretation and as neere as hee can make the best of euery thing.

But if one construe things in the worst sence and wrest euerie thing to some ill meaning or intent, this man shewes planely that malice lurkes in his hart, and that he neither desires the estimation of his neighbour, nor wisheth any good thought and perswasion of him in his heart. Therefore *Paule. Rom. 7.* Sets this downe in the midst of many other grosse sins, *that take all things in the worse part*, because this is a plaine prooffe and testimonie that the heart is poysoned with the gall of suspicion and that there is a malicious and slaundersous mind. Let this be the first triall then, construe things that be vncertaine and will beare two constructions, after the most fauourable manner one can.

Secondly, a louing heart and a good affection to an other mans credit will shewe it selfe in the tongue by defending him and taking his part if wee heare any slaunders spoken against. For silence is a betraying his innocencie, and therefore if an other in hatred will shew his malice by speaking lies in his disgrace, then we must in loue open our mouth and shewe our good will by relating the truth in his defence. Thus *Ionathan* knowing *Dauid* to be a vertuous man & worthy, and that all those things were altogether false that *Saule* imagined concerning him; But that the King was misinformed and mislead by pickethanke slaunders. Though it was to his father and that as he had seene with daunger of his life, he will not holde his tongue but discharge a good conscience and declare the innocencie of an innocent against whosoever would come to

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flaunder him. Therefore this serues to confute those that will beare one in hand that they beare a very good minde & a great good will to professours and to christians that be the seruants of God. But you shall neuer heare a worde come from them to defend them, if they be in place where they may be rayled on and vniustly flaundred. They thinke they haue quit themselves if they can say say thus. I haue beene in such a place and there were such a companie of vilde and wicked persons that rayled at professours and vilified them with all the indignitie they could, and spared not to speake most intollerable lies against such and such honest men. And what did you all this while? why surely, I was sorry but I could not helpe it, I did not ioyne with them but I euen held my tongue, and let them goe on and spake neuer a word. Did you say nothing you may say that with shame enough, what did you there the? But there were more noble and more learned, and men that had more authoritie there then I at the same time, and what reason had I to speake before them, they should haue spoken in the defence of those that were abused. Should they and did they not? And why did not you then? Suppose your selfe had beene the partie flaundred, what would you then haue done? What? why I had good reason to speake in mine owne cause & to stand for my selfe, had I not? who would stand by as though he were tongue tied, and heare his credit troden vnto foote and speake neuer a word in his owne defence? he were a beast that would doe it. And haue you so quickly forgotten that rule and principall of nature to loue your neighbour as your selfe, to doe to him as you would be done by? Could you haue found words to haue spoken for your selfe, and are dumbe for an other, where is your loue, where your goodwill, what mind now beare you to his good name? Here now one must needes confesse in his heart that he wanted that good affection to his neighbours reputation that he should haue had, for if the disgrace of our neighbour would hinder him from doing that good that he might otherwise doe in his calling, and so darken Gods graces that are in him, and diminish the fruit that might proceede

ceede of them, a man is bound in such case to stand as earnestly and as stiffly for his neighbour, as for himselfe. Thus we may trie our heart by a second rule, if we can find a tongue to maintaine his name against backbiters, and doe not for slauishnesse or feare or any respect suffer him to be disgraced without gain-saying.

Thirdly, we shall easily discerne what affection we beare to our brothers credit, by our greefe and sorrow which we conceiue when we heare a true report made of any fault or sinne that hath indeede blotted him and ruinated his good account. If one be agreed and sorrowfull for his neighbours faults, whereby he hath deserued discredit and diminished his reputation, then it is sure he was well perswaded of him, so farre as was lawfull and had that good desire that is here commanded. Thus *Ezra* shewd how deare the names of Gods people were vnto him, for he hauing heard of that foule and reprochfull sin that they had taken strange wiues and mingled the holy seede with the prophane, he wept and mourned, he hangs downe his head, and confesseth that he was ashamed and could not lift vp his head towards heauen. But what had he done, hee was cleere, one would haue thought he had no cause to be ashamed, he had not offended in this point, a naturall man would rather haue said, you be rude people and base, you be a companie of naughtie persons what are not you ashamed to forget God thus? and to goe cleane contrarie to his commandement in this sort? and so false streight to rating and reuiling them, no he was not of that minde he loued his neighbours name better then so, and therefore he pittied them, and was carefull to heale their fault, as he would haue beene dealt with all in the like case.

So that if one haue pittie and compassion of his neighbours faults, and pray for him and admonish him, and vse all meanes to bring him to repentance, he loues his neighbours credit, and he that can thus conuert his brother from going astray he hath done the part of a good man and louing friende, for hee hath healed the foule and cleared the name and couered a multitude
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of sinnes. And thus much for this inward dutie, and the three notes and trials of it.

Now followes the outward duties which are either generall or speciall. And first, for the generall. That is to speake the truth from ones heart as *David* in the 15. *Psalm*. Not to speake the truth alone but from our heart neither after a flattering & dissembling manner nor after a rayling and reprochfull manner, not for hope or feare, or that so it be wrested frō one by any sinister affection, but heartily to speake iust as the cause is, without seruing ones selfe. This is one commendation of Christ and a cheefe cōmendation that no guile was found in his mouth. But yet these two rules must be kept in speaking the truth. First, that one speake with a good affection, for if one speake the truth in wrath and passion, in a distempered minde, the words indeed are not sinfull, but the manner is wicked, and breakes the commandement. Many will haue a care to speake nothing but that which they cā iustifie & proue to be true, but for their affection it is altogether disordered, for in a reuengfull minde, to ease themselves, what euer euill they know by a man, out it shall goe without any regard of edifying others, or conuerting the persons, only in a rage they care not how they discredit their neighbour. Now this rude and vngodly speaking of the truth is sinne against our neighbours name, as well as to lye and backebite. So that alwaies truth must be bounded with a louing heart with a quiet and well tempered mind, if one speak vnseasonably to hurt his neighbour he offēds in speaking the truth. So for the end that is the second rule that one must looke his ende be good, that one doe ayme at Gods glorie, and the edification of men, for so the Apostle saith *Colloss. 4. What euer you doe let all be done to the glorie of God*. If one be about to speake any thing let him first looke what glorie he may bring to God by speaking it. Secondly, see what profit may redowne either to those to whom we speake or to the partie of whom, else neuer speake of other mens faults, or of any thing else, but when we can say this profit will come, either to giue warning to others that they may take
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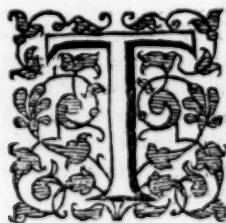
heede, or that our selues may learne more to hate the sinne, or that the partie of whome the speech is may be brought to a sight of his fault, and to amendment. If one cannot see some good or other that will arise by his speech, it is sure it was sin and at the least an idle word. So that one must speake the truth from his heart with a good affection, and in good discretion, so that God may haue his due praise, and man his due edification. Thus much for the generall dutie. Nowe the speciall concerneth either others or our selues. In speaking of others, these rules must be obserued. In praying, to speake in ones commendation, rather in his absence because if one be commending before ones face, though his commendations be true, yet it fauours rather of flatterie then liking of the graces & besides, through our infirmitie it is not without danger of making one proud and conceited. But in ones absence, speake the truth as much as we can to the praise of Gods children, that so we may winne more credit to their graces, and they may be able to doe more good with them; and thus as time and place requires, it is dutie to giue due and true commendations to Gods seruants. But for reproofe and speaking of others mens faults, doe that alwaies before their faces, the time and season of commending is in absence, but the time and season of reprehending is when either the partie alone is present, or he is one that is present, or at least the thinge may bee brought to him whome it concernes. For so the holy Ghost commands. Hate not thy neighbour, but tell him plainely of his fault. Till it not an other. Be as plaine and as round with him as one can, so that it be in good tearmes and that one know his betters and superiours. This is contrarie in many that neuer speake so much to magnifie ones good parts as when the man himselfe is within the hearing, and neuer so much of ones faults, and frailties as when he is farre enough of, this shews that the one comes from a fawning disposition to currie fauour, rather then in acknowledgment of the graces, and the other rather from malice and reuenge, more then from loue and desire of the parties good. For one should not in modestie, make a rehearfall of ones

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good things before his face, vnlesse it be when hee is deiected and to much depressed to comfort him & to raise him vp. And this we must obserue in speaking concerning others. Now concerning our selues; this must be kept, that one speake as sparingly as may be either of his infirmities, least it giue a suspicion of pride, or else disgrace himselfe so much that he be made lesse able to doe the good he might otherwise doe, or else of his good things, and matters of aduancement, for feare least he should grow at the length to waxe proude and big, in his imagination. Now these things no man in the world is able perfectly to fullfill, for almost in euerie braunch we are readie to offend continually, but the vse that wee must make is first to see our wants, then to confesse them and acknowledge them in humility before God, and lastly to pray for assistance, and to beseech God, that hath giuen vs an holy heart that we may keepe them and yeeld obedience to them in some measure of vprightnesse.

And thus much for the first fiue commandements, which extende them to all outwarde actions, and all inward thoughts with consent. Now followeth the tenth & last cōmandement.

Thou shalt not conet thy neighbours house nor his wife nor his seruant nor his Oxe nor his Asse nor any thing that is his :



His forbids the least thoughts, and motions of the hart against our neighbour through any consent or yeelding of the will. And commands such a contentednes with our owne estate as that we neuer haue the smallest motion tēding to the hurt of our neighbour in any sort, yea that we haue such a loue to our neighbour, as we neuer thinke of him or any thinge belonging to him, but with desire of his good euery way, to conet, signifies to haue a motion of the heart without consent of will.

From this then that God forbids coueting we learne that the first

first motion and inclination of the heart to any sin though a mā neuer yeeld to it, or plot and cast about how to bring it to passe, is a sin. And the reasons are plaine; first, because God hath forbidden it, as in *Rom 7*. *Paul* saith, he had not known lust to be a sin, but that the law saith, *thou shalt not lust*. He knew, and many heathen mē that neuer heard of Gods law, did confesse that the inward thoughts, ioyned with consent and full purpose to doe them if occasion serued, were sins; but for those that did but as it were passe through the hart and stayd not there, had noe place of abode yeelded to them, but were shut out so soone as they entered, he could neuer be perswaded that these were faults, & prouoked Gods wrath, but that by the law he knew God had said and then he beleued it. Secondly, if one examine these by that generall rule, doe as you would be done by, he shall see that they agree not with it. For no man would be willing to haue an other man, conceiue the least flying conceit or thought that might hurt him, though he neuer went about to put in practise; & therefore also must be driuen to cōfesse that it is a sin in him to haue such thoughts towards an other. 3, if we cōsider the cause it will appeare what they be. They are fruits of originall sinne and proceede from naturall corruption; now who can drawe a cleane thing out of an vncleane thing, who can pull good fruit out of a bad tree? (being then effects of our naturall pollution that we receiued from *Adam*, for if we had continued in innocencie we should haue been perfect without any such motion of the inward heart,) they are naught; for what euer coms from sin is sin. Lastly, if the effects be marked they shall appeare to be euill. Now *Saint Iames. 1. 14.* sets downe the effects of these euill thoughts & motions, *euery man saith he is tempted when he is drawne away by his owne concupiscence and is inticed*. This *Saint Iames* shews that let one make as little accōt of these thoughts as he please and count them small matters, yet the worke that they doe is not small; for they draw on a side from beholding God, they turne the heart from considering God, to marking those things, that he should not, & then when he is puld frō looking vnto God, he fals to according and practising, and then sin

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brings death. So that these are like a little sparke of fire lighting vpon tinder or toe, & such like, that if they be not quickly quēched will grow to a great flame. So the danger is great that cōes from euery one of these, that we so little regard; for there is not the least but it hardens the hart, and withdraws it frō God, and makes it more vnfit to pray or heare, or do any thing that is good, but more easily to be drawn to any sin. And therefore it is not slightly to be passed ouer. So that because they breake Gods cō-mandement, & are against the law of charitie and cāe from an euill cause, & bring with them such euill effects, therefore the least imagination, arising in the heart without any agreeing of the minde to put it in practise, is sin and deserues death.

The vse that we should make of this is for our continuall humiliation, that our nature, & the whole frame of our soule & body is such as no minute almost goes ouer our head but some sin, some euill and vaine motion or other, goes through our hart & ariseth frō the puddle of our flesh; our nature is like some great fireband, that if it be neuer so little stird, sends forth many sparkes on euery side. Therefore we must learne in this regard to deny ourselues & to fal down before god beseeching him to heale our nature, & to wash and clense it more & more by his holy spirit. Then one hath made one good vse of the law when he is so touched with the sight of his sins as that he goes quite out of himselfe, when the law hath so stopt his mouth as that he can alledg nothing in himselfe, wherfore he should not be dāned but relies and casts himselfe only on the mercies of God in the merits of Christ. Again this teacheth to vse all good meanes to keepe our heart from these ill motions, and hinder this firebrand from sparking. First, make a couenānt with our eyes to looke vpon nothing, & our eares to heare nothing, and all our sences to admit nothing into the heart, that may stirre vp and prouoke the naughtines of it. Secondly, take downe the flesh oftē by fasting and prayer & hearing and such spirituall exercises, for this is the cause why it growes so strong because we doe not set ourselues to resist it and fight against it. For if we would beseech God to giue a blessing, and vse all the good means that he hath appointed

ted to kill and crucifie it, it would be a good helpe to vs, and we should preuaile more against it. Thirdly, learne to set our minde on worke alwaies with some good meditation, and holy desires and thoughts. for mans heart is restlesse, like the watch of a clocke, that while the poyses hang at it, if it be not set right, will goe wrong, so while we liue, if we doe not by grace set our heart aright towards God and man, corruption will drawe it wrong. Therefore it is, that many are so troubled with ill motions, and continuall boyling of ill thoughts, because the heart is not busied and taken vp with some good thing, for if grace cease working, corruption wil streight be doing. Thus much for that, that the bare thoughts are condemned, if the consenting be euill, the conceiuing is so to, if the proceeding were wicked, the beginning is wicked also.

House.) The house is put in the first place, not because the house is more deere and neere then the wife, but because this iniurie in desiring the house, extendeth it selfe to the husband, to the wife, to the children, and seruants, yea to the beasts also and cattle, euerie one hath a part in it, it is more generall then the rest, in hurting, therefore it is placed in the first place. In that this breach is set in the first place that is hurtfull to more, Wee learne that those sinnes, which are iniurious to more men, are more hurtfull to ones selfe, and most hated of God, and for this cause coueting other mens houses is set in the first ranke, and in the chiefe place of it, and most abhorde. So in *Esay*, the Lord pronounceth an especiall woe and curse against those that ioyne house to house, that they may dwell alone in the land. So in *Iob*. 20. he shewes the curse and vengeance of God that light vpon those which are spoylers of houses. *He puld downe houses which he built not.* This is the sinne. It were a foule fault for one to begin well, and end ill, to build houses for the harbour, and helpe of mankinde, at the first, and after to destroy and pull downe those which he hath built. But when findes he the world in a good temper, and there was roome enough for his neighbours to dwell by him, before he came, then for him to come and pull downe houses, and vn-

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people the land, and waste the countrey, this is a most horrible and indigne thing, such as God hath prouided a condigne punishment for it. Therefore God will raine vpon his meat, and make him vomit his sweet morsels, and the arrowes of his vengeance shall pierce through him. *Salomon* also shews what kind of people they be in the commonwealth, for they are readie to excuse themselves, that they meddle with base followes, and meane companions, that must not be compared with men of such worth as themselves are, better a thousand such vermine want say they, then a gentleman of place and worship be without his delights. But they doe not onely meddle with men of the lower sort, but they giue a stroke at the prince, and at the whole land, for *Salomon* saith, that the strength of a prince is in the multitude of people, and the brood of mankind; they weaken the state of the prince, and the stay of the land, and by consequence are traytors, & in truth the most secret vnderminers of a commonwealth that can be. These are most wicked persons such as the Apostle speakes of, that desolation and destruction are in their pathes, and their footsteps, that whereby you may tracke them and follow them is wasting, spoiling, and pulling downe of houses.

This is to proclaime to all the world that one hath no feare of God before his eies. This then to couet another mans house is a great fault. Now the meanes whereby we may keepe our selues fro coueting, & much more from taking away his neighbours house, are first to consider, that the house he hath alreadie is better farre then he deserues. There is not any that dwels in so simple a cottage, but he dwels in a better house then his merits could purchase, yea if he were in a dungeon, for he hath deserued to be in hell. Then againe it doth not seeme good to God, to giue him a better yet, and therefore he should content himselfe with that, and confesse that God is wiser and knowes what is good for him better then himselfe. Thirdly, consider the deceitfulnesse of our owne hearts. One thinks now that if he had a fairer house he should be more at quiet, but may not this be a false perswasion? may not God crosse him
with

with sicknesse and diseases? and then the wals will not comfort him; the roose and the couering will not bring him any ease or helpe, it is not the dwelling that brings quietnesse, nor the change of the house that can settle the hart, vnlesse one change his couetousnesse and wickednesse, & entertaine contentednes and goodnesse, he shall haue great griefe and vexation in a great deale, but if his heart be good and reformed, he shall liue quietly, and die blessedly, in what euer house or place he dies or liues. *Nor his wife.*

This is added as the next chiefe thing, and a thing in desiring whereof one is next wronged, and indeed especially though the house be set first for the generalnesse of the hurt. So that hence we may gather that the wife ought to be more deare to one then all his substance. So *Proverbs. 19. 9. House and riches are the inheritance of the fathers, but a wife is the gift of God.* House and lands are the gift of God too, but he meaneth a good wife is a more speciall immediate and excellent gift. *And Proverbs. 31. A vertuous woman is more precious then pearles.* And so it is noted that *Adam* was not in his full happinesse till God had giuen him *Eua*, she was giuen as the speciall outward comfort and vpsheet of the rest. Men therefore must hence learne to make account of their wives more then of any earthly thing besides, for she is flesh of his flesh, a part of him, and a member of his bodie which cannot be said of parent or child, or brother, or any kindred. And she may be well valued about the pearles. For no Jewels can do that good that a good wife can and doth. For if he haue griefe within, or businesse and troubles in his outward estate, Other things be dumbe, and cannot helpe him, but she can refresh his soule with good counsell, ouersee his businesse in wisdom, helpe his bodie against incontinencie, and encourage him in his calling, and be a stay and succour to him in all things. Therefore also those be most miserable and base men that set their desire so much vpon the outward things of the world, that if their wife and their wealth were laid in the ballance together, they would sooner part with ten wiues one after another, then loose

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loose any parcell of their commoditie. They would thinke it an iniurie in the wife if she should chuse rather to haue her husband die, then her wealth be taken from her. And why then doe they beare this affection in themselues? Therefore one must pray God to giue him that affection which is due to his wife. For if he loue not at home, he will lust abroad, and if she haue not her allowance, others shal haue more then their allowance. And it confutes those that make it so light a thing to wrong an other in his wife the most precious thing. Many that would count it a base thing to steale ones horse, or picke his purse, yet thinke it no great thing to abuse the wife, vvhich of all other is the worst, all the rest are to a good husband, but as dust and chaffe in comparison. And it would more grieue him, and be a greater indignitie to haue her defiled, then if all the goods were on a light fire before his face. Wiues also must learne that they carrie themselues, that they may be worthie this place and account. For howsoeuer her ill dealing must not free him from his dutie, yet he shall be so much the more faultie, and worthie of punishent, if being appointed for so great an helpe, and to receiue so great loue, she be rather a discomfort and hinderance, then an helpe and comfort vnto him. Now it followeth. *Nor his man seruant, nor his maid seruant.*

In the next place God sets downe the seruants before the cattel or the beasts. Whence we learne that a mā ought to make more account of his seruants then of any other goods. Because God alwaies makes more account of mankind then anything else, and we must esteeme things according as God values them. Now in the olde law, those that should steale any other thing were not to suffer death for it, but to restore fourefold according to the law, but he that should steale a seruant, (as then some wicked men would, because they solde seruants in the market as cattle,) he was to die for it. So that we see that God preferres a seruant before a beast, therefore also our iudgement and estimation ought to be conformable vnto his. So *Iob* saith that he would heare his seruāt, & giues a reason which serues for his pointto. He that made him in the wombe, did he not make
me,

me, so that both were made in the wombe, and were equally men, both had one creator, the seruant and the master equally in respect of creation, & then also in respect of redemption there is no difference bond or free. The seruant if he be an elect seruant, hath as much right in the blood of Christ & shall haue as good part of the glorie of Christ in heauen as the master. And therefore he is farre more excellent, and to be set farre aboue all other goods. Likewise they are the most profitable goods, and in that regard, to be more highly esteemed of, for if one had neuer so many cattle, and no seruants to looke to them and attend, they would yeeld him no commoditie. If one had in his possession neuer so much land and ground, and had none to manure and husband it orderly, it would bring him no fruit, nor turne to no profit vnto him. Therefore masters must learne to haue a greater care of them, and set more by them then by the beasts, and not be iniurious vnto them though they seeme neuer so base, for the most contemptible seruant in the world is of more worth in his nature then the most excellent brute beast, and the most abiect handmaid more excellent in herselfe, then the most precious gold or siluer, or such like treasure. Therefore these serue to confute the crueltie and couetousnesse of such that doe shew more loue and good vsage to the beast, then vnto men made after Gods Image committed to their charge. For when their cattle take paines, they prouide, thy shall haue their diet suitable, and if the cattle be sicke and diseased, they seeke all meanes to haue them cured, and recovered. But let their seruants labour and trauaile, though they rise vp hungrie, and goe to bed colde, and haue no due attendance or looking to, they make no matter of it. And though they be sicke and weake in their house, and lie hard by them, they will not so much as go to them with any care or diligence, but rather which is the diuellish and cruell greedinesse, make a pray of them, and rob and spoyle them of their wages, if they can make their bargain so. This is a most vilde beastly sauagenesse, and in truth God paies them for it accordingly, for eyther he lets them haue vnfaithfull seruants, or else, lets them be in

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such note, as no seruants will abide vvith them, but they haue all the toyle to themselves, and indeed it is most iust, that sith they prize beastes aboue men, they and their beastes should trie it out together, and sith they beare a greater affection to their goods then to the image of God and man, their goods should be turned to a burthen and vexation vnto them. Then this serues also for the instruction vnto seruants, that sith God doth preferre them before all other goods, therefore they should so behaue themselves, as they may aunswere to their place, for there where God giues more vvages he doth require more vvorke, or else he vvill lay on more punishment, and therefore it serues vtterly to condemne such as be idle and vvicked, that if ye looke into them, you can see them good for nothing but swaggering, swilling, and disguising themselves in their behauiour and apparrell, filthie persons and vnchaste, that doe nothing but fill the house full of sinne, and pollute it vvith vnchastitie and other like disorders. These it is iust they should be lesse made of then the beastes, because they make themselves worse then the beastes. For the ox and the asse or the horse doe till the ground, and carrie burthens, and so returne some commoditie to the masters, but those that will neither doe any good, nor learne any good, but let themselves in their cariage, and crosse God and his word, and his seruants, are more base, and more vnprofitable then the earth, and not wortheie so much honor, vnlesse they amende, as the ox or asse.

Nor any thing that is his.

Seeing he had before touched the matters of greatest waight in their kinde, and vnder them comprehended the rest, now hee generally toucheth things of lesse worth, any thing little or great, worth much or worth little, that is not the question, but if it be thy neighbours, thou shalt not haue any motion to hurt thy neighbour in it.

So that we must obserue hence, that the least motion after the least thing of our neighbours is sin; men will (it may be) yeelde that the coueting of a neighbours house, wife, seruant, is naught

naught for these be matters of some waite, but for a little corne, a little grasse, an apple a point &c. These they say be trifles not to be stood vpon; nay there is nothing so smal, but it is some thing and being comprehended vnder the word any thing must not be coueted. Therefore God to meete with these obiectors, as in the fourth commandement, so heare hath brauncht out so many particulers and at length comprehended all other things not named in a generall terme, that men might haue no shift or euasion, but sith God forbiddes all coueting in trifles or weightie matters might confesse that all is sinne.

This confutes those that for weightie matters, of some moment, they will hold their hands at least; but for small things that they thinke a man shall not be much the worse for, they giue libertie not to their hearts only but also to their hands, and then they say, Oh, this is nothing pray God we may neuer doe worse indeede it were well that we should neuer doe worse, but it is not well that one doth so ill, for if he doe no worse but doe this still, this brings him vnder the curse and will certainly bring him to greater matters; for if a sparke be log vnquencht it will bring a flae, and he that will disobey God for a little, will disobey him more for a great deale, and he that makes no bones of corrupting his conscience for a penny or halfe pennie, he will be more audacious for a pound. And though the matter be small, in which one offends, yet it is not a small matter, nor a little thing to offend against God, it is a small thing, but it is some thing, and God will not allow it in any thing. He can spare it, but god will not spare it, so that thou shouldest take it with sin against his law. Therefore the vse that we must make, is to pray God to giue vs such a contented heart, and so to like our one estate, as that we may couet nothing that belongs not to vs. That we shall obtaine if we get a firme and true faith in Gods prouidence, and his promises. For if one be perswaded firmly that God hath appointed him this house, this wife, this seruant, then we shall be content, for we must needes yeelde that Gods waies be better then ours, that his decree is most iust in it selfe and also best for vs if we be his. Also one must haue faith in

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Gods promises, for when one sees no helpe for him in any but himselfe, and is not resolved that God will prouide for him, and see that he shall lacke nothing, then originall sin will lay about it, and seeke to prouide for it selfe, and lay about with wishing and desiring Oh, that this, or that, or the other thing, &c. Then I should be well. But if one rest on Gods promises, that hath promised he shall want no good thing that feares him, and that he will be a sun and a sheilde vnto the righteous man; this will breede such contentment, and such resting on Gods prouision as that one shall not be troubled, with these idle thoughts and wishes, for that is none of ours. And thus much for the negative part of this commandement. Now the affirmatiue part is, that we should haue such a charitable affection, to our neighbour as that we should neuer haue any motion but to his good in himselfe & euerie thing that belongs to him & euerie thought concerning him, that tendeth not to his good, is sin; and thus much for the exposition of the law. Which must serue to this end that seeing our owne vnrighteousnesse and vn sufficiency, we should flie to Christ to be our righteousness and sufficiency and then to make this the rule of our life; & a lanterne to our feete, that though we cannot attaine to the perfection which the law requires, yet we may haue that vprightness, with which the Gospell is content:

FINIS.



